THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. IV—NO. 1 PHILADELPHIA, OCTOBER, 1915

15 cents a copy
$1.00 a year

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Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Terms { Single Numbers.....15 cents
Annual Subscription (by mail).....$1.00
Twenty-five or more copies to one address.....Each, 50c. a year

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Philadelphia, October, 1915

With this issue THE CHURCH NEWS begins its fourth year, and we feel sure that all who have read it will recognize that it has been a very helpful factor in the life and work of the Diocese. We urge all our readers who have not already done so, to renew their subscriptions at once, and to do all in their power to increase the circulation of the paper, and thus widen its range of usefulness

Philip M. Rhinelander

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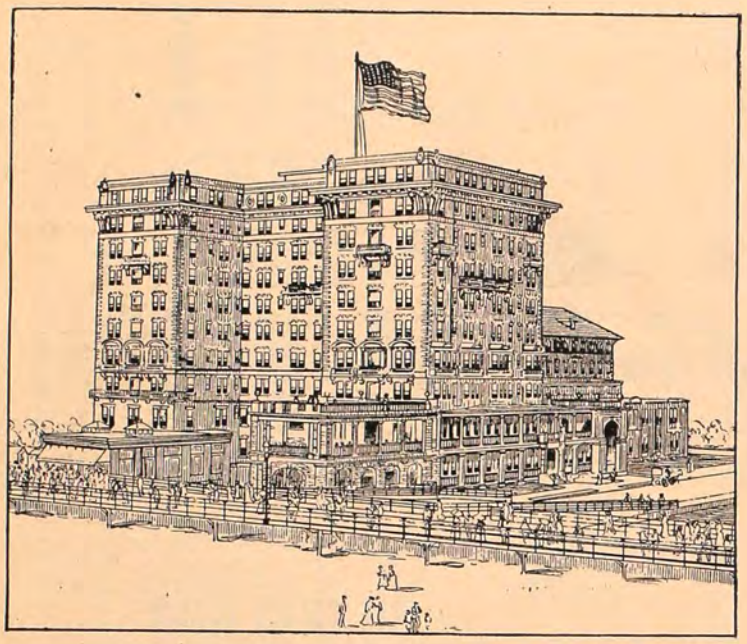

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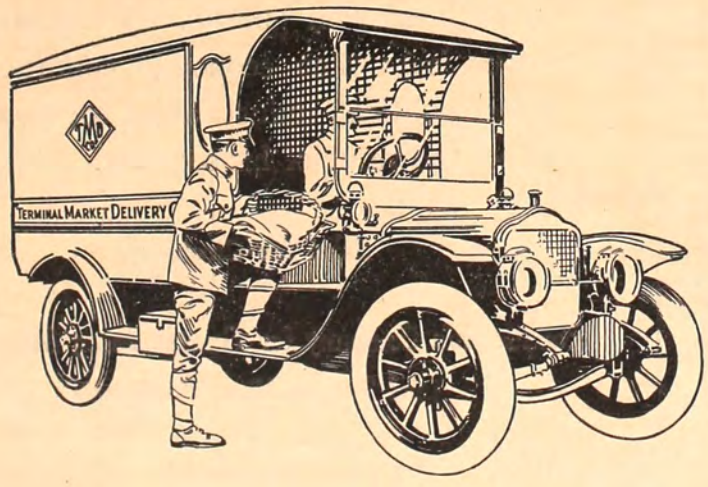

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THE BISHOP'S FOREWORD

The Preaching Mission in Advent

The Action of the General Convention

The last General Convention appointed a Joint Commission to arrange, in the near future, for a "Preaching Mission" of "nation-wide" extent; to be held, as far as practicable, in every diocese and parish in the Church, and at the same time in every place, that the greatest possible momentum and the most far-reaching effect might be secured. Behind the vote authorizing this great undertaking was a very general feeling that the time was ripe for it, and that the Episcopal Church had a definite responsibility for leading and directing the reviving interest in religion which seems to be a striking mark of these pregnant times.

The Call Given to the Church

The Commission, after long and careful thought and investigation, decided to put the plan into operation during this coming winter, suggesting, in its strong appeal to the Church, that the weeks between the first of Advent and the last of Lent would probably afford sufficient time in which to carry through the work. They asked for the earnest co-operation of each diocese in perfecting the arrangements and assuring the success of the proposed Mission. The desire of the Commission has met with general approval. Certainly the events of the last year point to, and should find us all prepared for, a time of great spiritual crisis. Now, if ever, the Church of Christ is challenged to a pure devotion, a clear witness, and a sacrificial love. Now, if ever, is God calling her and sending her afresh into the field of missionary effort, to the work of winning new souls for Christ, and of strengthening His faithful people.

The Action of this Diocese

At the end of June, a meeting was called of the clergy of this diocese to consider the question of co-operation. The Rev. Dr. Freeman of Minneapolis, the secretary of the Commission and one of the chief supporters of the movement, came on to meet us and laid the plans before us in a memorable and moving speech. Dr. Tomkins, another member of the Commission, also spoke earnestly in its behalf. It was voted, with practical unanimity, that we take part, and that the Mission be held in this diocese in Advent. The Bishop was asked to appoint a committee of clergy to have general charge and oversight. The committee was appointed as follows: The Rev. Messrs. Bartlett, Cole, Halsey, Harding, Hutchinson, McClure,

Medary, Richardson, Sanford, Taitt, Tomkins and Wright. These subsequently met, organized and were divided into various sub-committees: on Mission Preachers, on Ways and Means, on Publicity and on Devotional Preparation. A letter was prepared and sent to all the clergy, telling of the appointment of the committee, explaining the general plan, as far as outlined, and enclosing prayers for the Mission for regular public and private use. The committee then adjourned for the summer, each sub-committee being asked to consider and prepare a report on the work committed to it, the sub-committee on Mission Preachers being charged especially with the duty of securing at once men for the work of the Mission, without as yet making definite assignments to particular churches. The committee will have reassembled and taken important steps in perfecting its plans before this issue of THE CHURCH NEWS is distributed, but not till after it has gone to press. So nothing very definite can be said here. Prompt notice, however, will be given of the committee's plans and actions, by correspondence and by printed notices and circulars. Subsequent issues of this paper will also contain information and programmes of the Mission. Meanwhile some general hints may be given of the chief problems to be solved, and of the essential conditions on which the success of the Mission entirely depends.

Problems to be Solved

The first and greatest difficulty in the way is the shortness of the time. Barely two months remain before the beginning of the Mission. This almost precludes thorough preparation, except in those parishes where preparation has already been begun. And without preparation the work of such a Mission is apt to be purely superficial, if not positively harmful. The fixing of attention; the rousing of interest and expectation; the house-to-house visiting with news of the Mission, and personal invitation to the services; the enlisting and instructing of recruits for personal work in connection with the Mission; above all, sustained, definite, united prayer, shared in by the communicants, guiding and inspiring every step taken and every approach made—these are the ways in which alone the soil can be made ready for the seed, and a real harvest of abiding spiritual fruit secured. The time is very short, but we must make the best of it. Probably it will be found wise in many places to plan, not for a fully developed Mission, with Bible Classes and services and instructions for particular groups at various hours during each day, but to concentrate attention and effort on the preaching service of each evening, with equal emphasis on the daily celebration of the Holy Communion, for the strengthening and refreshing of communicants. In this way the work of preparation will be simplified and lessened, and what is done may be done effectively.

The second difficulty is that of bringing in and providing for all the parishes and the missions in the diocese. All have a claim, perhaps an equal claim. At any rate the opportunity and need of increase and revival is present not less in places where work is difficult and limited than in the most fruitful and active centers of church life. We cannot safely call some opportunities great, and others small. God alone can estimate and measure. Our task, rightly understood, is to reach every part of our common field, to give to all a chance to come and hear. This is clearly beyond our power to do with any thoroughness. But at least the impulse of the Mission may be carried into every congregation. There will probably be chosen certain centers for concentrated effort in city, town and country, not that the work may be confined, but that it may be organized effectively, reaching out in expanding circles of influence. The selected centers will be the headquarters of operations in the various districts. Each congregation may in this way be brought into the current of the movement, be conscious of it and have a share in it. Even if in some places it is thought not possible to have special services and sermons daily through the week, at least the regular services and sermons may catch and reflect the spirit of the Mission, the prayers may plead for its blessing, and the people plan and think and work for it as God gives them opportunity. Here again if we all do the best we can, much may be accomplished.

Conditions of Success: Prayer

Finally as to the conditions of success. Prayer must come first. God's blessing will follow our preaching and our pleading in proportion as we pray. That is quite certain. The Mission is a purely spiritual work. Prayer is therefore its chief instrument. Without prayer we shall not only be inviting failure. We shall be bringing down judgment on ourselves. We shall be taking God's Name in vain,

that is, without meaning it. Our prayers should cover the whole range and every detail of the Mission. As nothing is too great for God's power, so nothing is too little for His love. We should pray for those outside, that He may bring them in; for those inside, that He may build them up; for the preachers, that they may have power to convict, wisdom to enlighten, love to persuade; for the services and sacraments, that they may be worthily rendered and administered and faithfully received; for all workers and helpers in the Mission, that they may be kept from sin and error, and made true instruments and agents of the Kingdom. We should pray for people and for objects definitely, and by name; regularly and perseveringly; in groups, with our families, by ourselves; at set times and at odd times; in season, out of season. From now on, to and through the Mission, and while the fruits are being reaped, we should strive, with concentrated and unflagging purpose, to lead a life of prayer.

Next to the need of prayer, comes the duty and necessity of genuine and generous sympathy and love for all who are working and praying with us in the Missions, for all who are our fellow-members in the Spirit-bearing Body of the Lord. The work before us is more than a series of unrelated efforts in different parishes. It is a stirring and energizing of the whole Church. It calls and claims us all for common work. We should bury our antagonisms and distrusts; our self-seekings and our party clamors. We should be very ready with strong though humble witness to positive convictions. We should be very slow and timid in our negations and denials of what God has revealed and certified to others. We should do all in the Name of the Lord Jesus. Our differences, in so far as they are not born of pride or ignorance, may contribute to the power and persuasiveness of our combined appeal. And while we are working together for the Kingdom, each in his place, and with his part, we shall feel, perhaps for the first time, the bands of our brotherhood, the stimulus of our common life. Not the least of the blessings of the Mission will have been secured if we shall learn once and for all, not out of books, but in our personal experience, that God is best made manifest to men by the manifested oneness of His people.

Unity

In so far as each one of us comes to the Mission, works in it, lives through it, and gives thanks for it when it is done, in prayer to God for men, and in love of Christians for Christ's sake, just in so far shall we do the work to which God sends us for the greater glory of His name.

Philip M. Rhinelander

Bishop of Pennsylvania.

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Announcement

It is with great regret that the Board of Editors announce the resignation of the Rev. George G. Bartlett as editor-in-chief of THE CHURCH NEWS.

As is probably known by all our readers, Mr. Bartlett was elected, in June, Dean of the Philadelphia Divinity School, in succession to the late Dr. Groton. His new position will require his undivided attention, and consequently be felt compelled to give up his work on the Board.

It is probably not realized by the average person how much thought and care must be exercised in editing even so modest a journal as THE CHURCH NEWS.

Mr. Bartlett accepted the chief editorship when the paper was started in November, 1912, with no experience in editorial work, and in a remarkably short time he developed the system under which the Board is now carrying on its work. He has been most careful and exact in outlining each issue of the paper for the meetings of the Board and much of the credit of such measure of success as the paper has achieved, is due to him. The break in the intimate relations with his fellow editors is a very real one, but the fact that he is undertaking work of far wider importance for the Church makes his resignation rather a matter of congratulation. Mr. Bartlett's successor as editor-in-chief will shortly be announced.

Dr. Henry Riley Gummey, appointed an associate editor in October, 1914, has resigned.

Dr. Gummey, rector of St. James' Church, Downingtown, Pa., found that his parochial work makes such demands upon him that he cannot afford the time to give to the affairs of the paper.

The Board of Editors desires to note its sincere regret at his resignation.

His successor will be announced in due season.

NEWTOWN COUNTRY MISSION

Report on Work of Country Center Mission, Bucks County

By Committee of Appropriations (Convocation of Germantown), June 18, 1915

On the above date Mr. S. F. Houston took the Rev. J. H. Chapman and the Rev. J. B. Halsey in his motor car for a tour of inspection of the Bucks County work. Stop was made at Southampton to examine the chapel recently erected on a capacious and well-situated lot. The building and furnishings were excellent.

At Newtown the Rev. A. R. Van Meter joined the committee, all the guests of the Rev. and Mrs. W. C. Emhardt at the House of the Country Center Mission.

Careful inspection was made of the methods of work in Bucks County and of the financial situation since this associate work was undertaken under Mr. Emhardt's direction. After examination of the property in Newtown a tour was made during the afternoon which included Dolington, Yardley, Morrisville, through Fallsington to Langhorne, Hulmeville, Feasterville, Somerton and Cheltenham.

The findings of the committee are hereby reported to the Bishop as follows:

1. The committee is favorably impressed with the character of the work in extent, efficiency, and results, under the direction of the Rev. W. C. Emhardt, ably assisted by his devoted helpmate. Not only have missions been established in well chosen spots with results that prove their value, the countryside systematically visited, the families charted, a number of baptisms and confirmations the direct consequence, but other religious bodies have been spurred to life and ground has here and there been broken for them to till where it was impossible for our Church to do more than make a start. The record last year of baptisms (130) and confirmations (58) is greater than any average parish could show for the same financial outlay. The work has demonstrated its value and should be generously supported.

2. The value to the men who assist in this work is evident. First there is the community life which means much to many men whose opportunities may have been limited. There is definite study under systematic direction. There is a wide opportunity for practical training in ministerial work. In this aspect the whole diocese should feel a responsibility and an interest in this Associate Mission, somewhat as it does for the Divinity School.

3. There is a distinct value to the communities in that they get a diocesan rather than a parochial point of view. Of necessity they must realize that they have a wider horizon than the bounds of their own village. This is the kind of training that will bear rich fruit when many of these children become members of city parishes, in years to come.

4. The work, though important, cannot on the whole attain self-support. There will be exceptions, but in the main, notwithstanding efficient administration and economy of operation, expenses will exceed returns. Many times the whole effort must be one of seed-sowing with the harvest afar off. Something of the extent of this work may be gathered from these words of Mr. Emhardt, written February 2, 1915: "From the Mission House at Newtown ten missionaries, clerical and lay, conduct services at fourteen different stations, holding as an average thirty services each Sunday and ten during the week, and traveling about three hundred miles each Sunday. During the summer the distance traveled during the week greatly exceeds this. The Convocation appropriates one thousand dollars per annum. Two thousand dollars must be raised from other sources." Of the two motor cars one has been driven 20,000 and the other more than 60,000 miles! and without interruption on account of winter roads and weather.

5. The committee finds that Mr. Emhardt has given himself and his substance without stint to this work. A deficit of $565.88 on October 31, 1912, he assumed himself and charged off from the account. Each man at the mission costs about $400 per annum. The number tends to increase, the support to diminish. Mr. Emhardt is hard upon himself, but too easy with the Convocation and the diocese.

After careful investigation and deliberation your committee makes the following recommendations:

1. That inasmuch as extra men mean extra expenses, their number should be carefully limited to those who give fair promise of permanent worth. Each additional man means $400 additional expense.

2. That this work, being of diocesan value and interest both as to workers and results, should be included in the diocesan budget at a total amount of $5,000 ($3,000 is the total now received.) This recommendation could not become operative until next year.

3. That meantime a committee be appointed to meet past and present deficits by raising funds through personal solicitation, these for the honor of the diocese to cover heavy personal disbursements by Mr. Emhardt in the past.

All of which is respectfully submitted.

J. B. Halsey,
Chairman, Appropriation Committee,
Convocation of Germantown.

June 19, 1915.

GIRLS' FRIENDLY SOCIETY

Objects.

1. To bind together in one society Churchwomen as Associates, and girls and young women as Members, for mutual help (religious and secular), for sympathy and prayer.

2. To encourage purity of life, dutifulness to parents, faithfulness in work and thrift.

3. To provide the privileges of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another.

Central Rules.

I. Associates to be communicants of the Church (no such restriction being made as to Members), and the organization of the Society to follow as much as possible that of the Church, being Diocesan and Parochial.

II. Associates and Members to contribute annually to the funds: Working Associates at least $1.00 a year; Honorary Associates at least $1.50 a year, and Members at least 36 cents a year.

III. No one who has not borne a virtuous character shall be admitted either as Member or as Associate; should that character be lost membership in the Society shall be forfeited.

The officers of the Society in the diocese would be delighted to visit or correspond with any rector who has not a branch in his parish. There is great inspiration in numbers (as the G. F. S. Annual Service shows), and the members appreciate what it is to belong to a society with branches all over the world—a society which can commend its members to friends, when they are called upon to go to strange places.

The Parishes and Missions of the Convocation of Norristown

BY THE REV. FRANCIS C. HARTSHORNE

The Convocation of Norristown includes all the churches in Montgomery County except those in Lower Merion Township of that county, and also the churches on the right or south bank of the Schuylkill from Bridgeport to Pottstown. In the number of communicants within its borders and in the amounts contributed to and received from the Board of Missions it is the smallest of the convocations. This is probably due to the fact that it touches only in part the suburbs of Philadelphia, and that new centers of population have not sprung up within it to the extent that they have in the other convocations. But its churches are rich in historical associations. Many of the parishes deserve much more extended notices than it was possible to give them in an article treating of all of them, and the writer desires to acknowledge his indebtedness to the clergy who have furnished him with full information, and to express his regret that he was compelled to leave out many interesting details with which they had supplied him, and for any omissions of names or incidents which may occasion local disappointment the writer, rather than the clergyman of the parish should be held responsible.

A perusal of the histories of the parishes and an inspection of the illustrations we publish suggest a few reflections. In some cases buildings have been altered, and added to, and increased in number in a very haphazard manner, without any unity of design or uniformity of architecture. In other cases permanent structures have been erected in accordance with novel and unconventional designs which may have been pleasing to those who adopted them, but may be neither pleasing nor spiritually edifying to the succeeding generations that must worship in them. The experience of the centuries has demonstrated the spiritual helpfulness of "Churchly" styles of exterior and interior architecture, and to greatly depart therefrom is to incur a serious responsibility. For the same reason the mere fact that someone is willing to pay the whole cost of a memorial window, for example, should not give such an one the right to determine the character of the window, for all the attenders of the church have an interest in everything that goes into it. In all these ways the Church Building Commission will be an immense help in the future, for it is in a position to compel missions and assist parishes to avoid making mistakes in location and design.

The histories of almost all the older parishes show that the men who were rectors from ten to twenty-five years in the formative period of the parish's growth were the men who left their impress upon the after life of the parish, and to whom their successors, even after many years, looked back as the ones who had laid the spiritual foundations. The memory of those who remained for much shorter periods was in most cases but that of the guest that tarrieth only for a day. This is something both clergy and laity may well take note of. In reading the histories of the parishes one is reminded that these buildings made with hands, which rise here and there throughout the Convocation, fair and pleasing to the eye, and adorned with the gifts and labors of love of the many worshipers of the past, are only the faint counterpart of the house not made with hands; and when not two hundred years, but God's brief day of service for this generation and for others has passed, and these outward temples shall dissolve and their stones be poured out, then eternal in the heavens shall rise in the sight of God, who does not forget any labor of love, another Church, the real enduring Church, to be presented without spot or stain, with no blemish or blot, which, resting on the great corner-stone Jesus Christ, shall endure while the redeemed sing their endless song of praise.

ST. THOMAS', WHITEMARSH

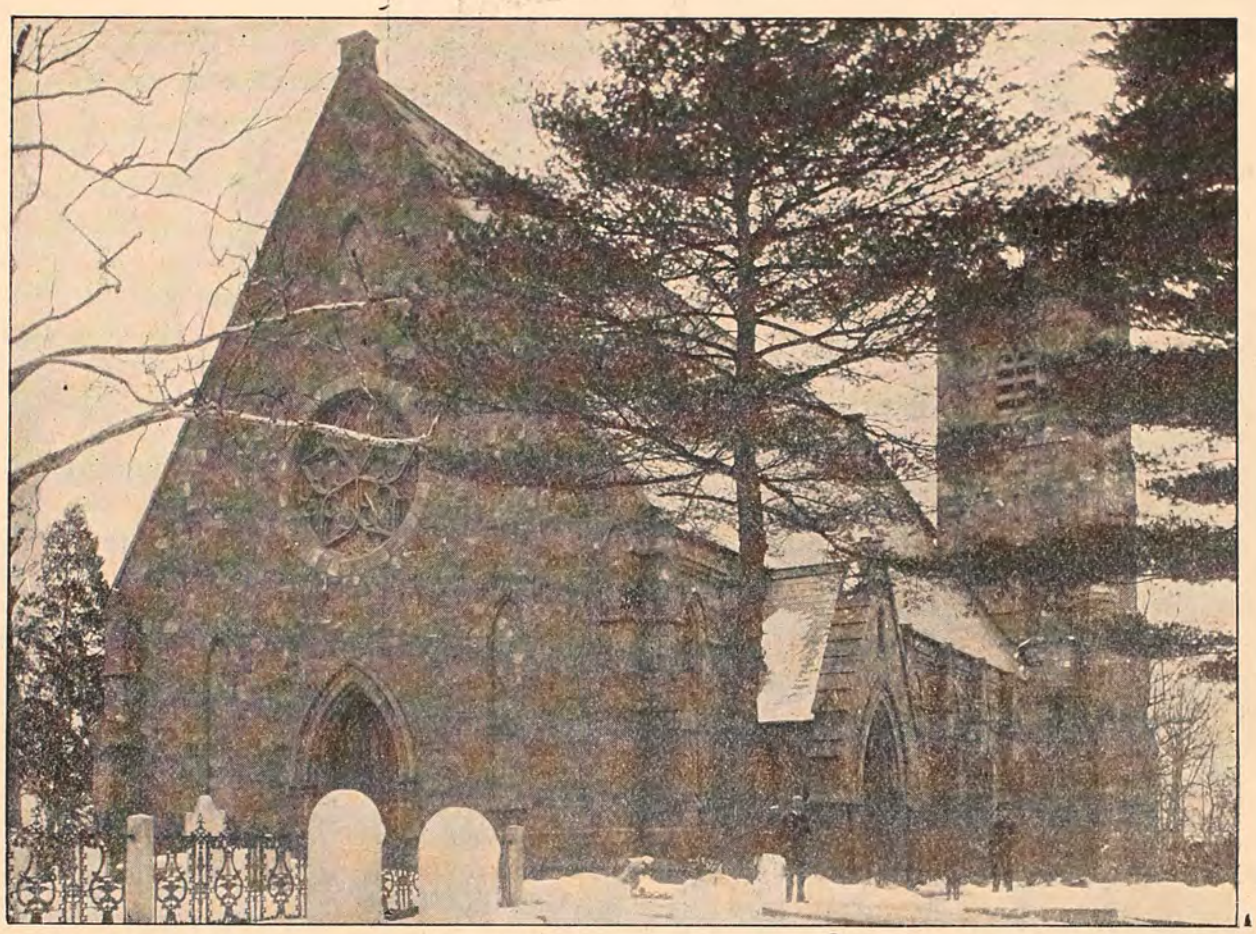
THE REV. N. B. GROTON, Rector

St. Thomas', Whitemarsh, possesses not only one of the most beautiful and most picturesquely situated churches in the diocese but also one of the most interesting histories. As was the case with all the older parishes, its beginning was closely associated with the settlement of the region. In 1683 Major Jaspar Farmar, of the English Army, purchased 5,000 acres of land from William Penn, and although he died after he made all preparations to come to this country,

CHURCH AND RECTORY, ST. THOMAS', WHITEMARSH

his widow and her children came over and took up their home here in 1685. The son Edward held services for his retainers and neighbors on Sunday afternoons, and some time between 1690 and 1700 erected a small log chapel about the center of the present graveyard at St. Thomas'. This having burned down in 1710, a "goodly stone structure" was erected in its place, and the ground for the churchyard set apart and fenced in. This structure stood for 107 years. As for clergymen, the people at Whitemarsh were ministered to at more or less regular intervals, as were the people of so many other places within twenty odd miles of Philadelphia, by the various rectors of Christ Church, Philadelphia, who were also missionaries of the Society for the Propagation of the Gospel. In 1718, when the Rev. Mr. Weyman was sent out to be their missionary at St. David's, Radnor, and Trinity, Oxford, he reported that the people at Whitemarsh were very desirous of having a minister, and had erected a good stone church, and he was thereupon directed to confine his work to Oxford and Whitemarsh, which he did until 1733, when he was succeeded by the Rev. Alexander Howe, who was followed in 1742 by the Rev. William Currie. During the Revolution the church building suffered severely, because, after the battle of Germantown, it was a point at which the American forces rallied and disputed possession of the locality with the British for several weeks, and as a result the church was practically in ruins, and the upright gravestones had been used as targets, and the horizontal slabs were used as cooking ranges by lighting fires under them! It was several years after the war before services were resumed, but the parish was revived in 1785. The connection with Oxford ceased at the beginning of the next century. In 1817 it was found necessary to erect a new church, which was built on the site of the present structure. The first resident rector was the Rev. Geo. C. Foote, who lived in the old parsonage, which is now the parish house. During his time the parish schoolhouse was built and the parish school established.

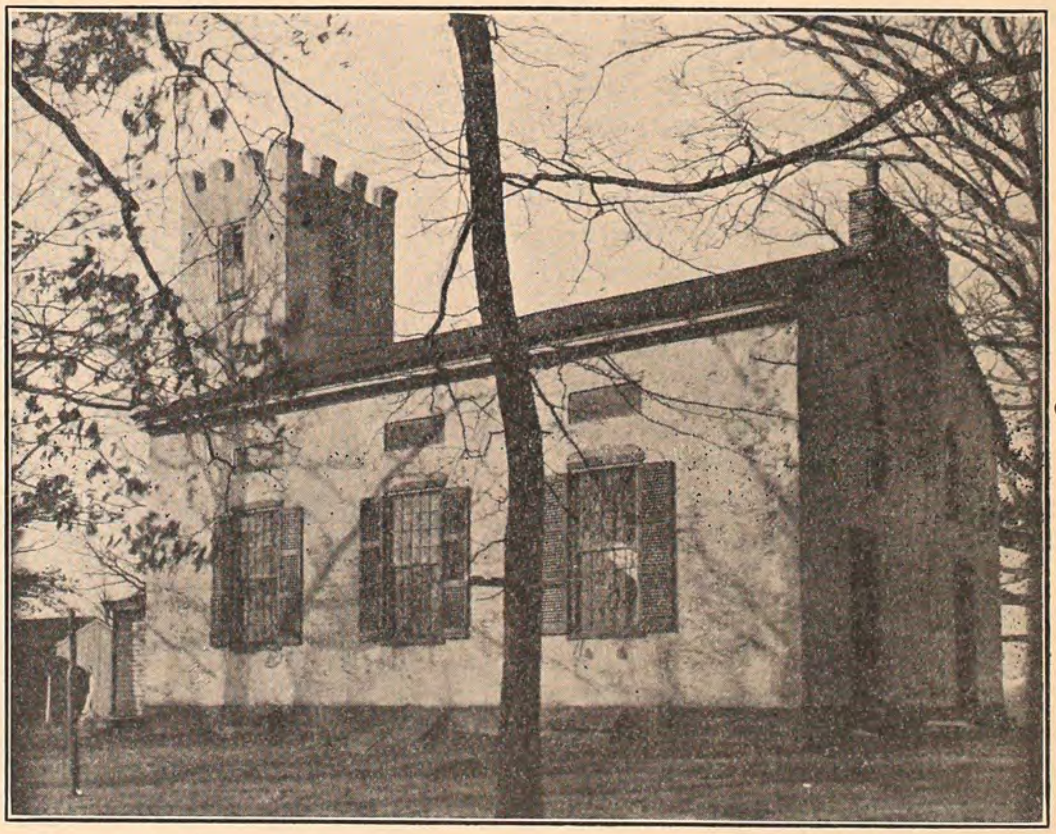
During the rectorship of the Rev. P. W. Stryker, between 1868 and 1875, plans for the new church were finally adopted, the old one torn down, and work started on the new structure, the congregation worshiping for several years in the schoolhouse. It was not until 1881, during the rectorship of the Rev. Ingersoll Meigs, that the present church was consecrated. Few churches have had such a remarkable site to build on, and none ever used a site to better advantage. The property consists of a hill which rises quite sharply from the several roads which almost surround it, and on the exact summit of the hill stands the stately church, with its noble tower, which can be seen for miles around. As one looks up from the road to the church, with the grave stones clustered around it, one is reminded of the Psalm, "Who shall ascend unto the hill of the Lord, or who shall go up to His holy place?" It may be worth while to point out one feature of the tower which has a great deal to do with its impressive and pleasing appearance when seen, as it almost always is, outlined against the sky. Most towers in this country are built with what are known as 'quarry-faced ashlars," that is, the stones composing them have only been dressed at the edges, leaving the surfaces more or less bulgy and irregular. The consequence of this is that the corners of such towers do not present straight lines rising upward, but a series of irregular curves, much like so many great orange peels set one upon another. In St. Thomas' Church and tower "dressed ashlars" have been used exclusively, that is, stones that have been



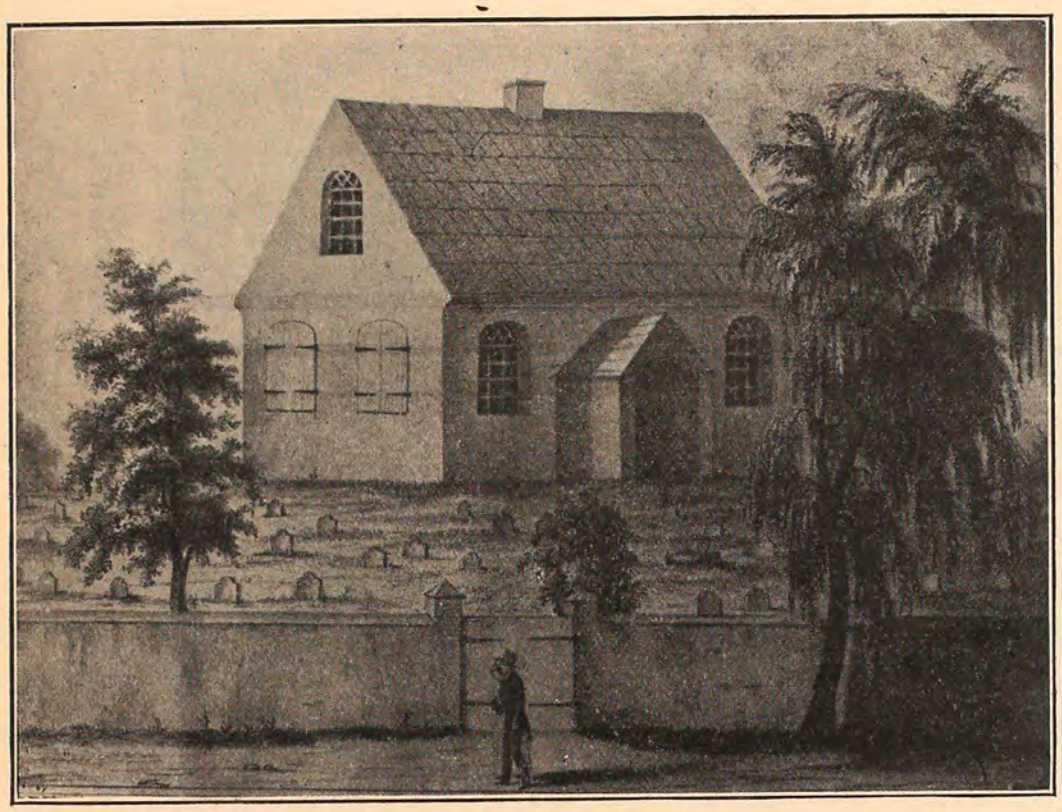
ST. THOMAS' CHURCH, WHITEMARSH

squared and also given a smooth exterior surface, so that the corners of the tower present perfectly smooth, straight lines which the eye of the observer follows instinctively and pleasurably upwards. The importance of using this sort of construction in towers is well understood abroad, but is not appreciated in this country as it should be. It is more expensive, but the effect is incomparably better, as one can see at once when one compares the tower of St. Thomas', Whitemarsh, with most towers.

Mr. Meigs resigned in 1890, and the Rev. Samuel Snelling became rector, and remained until 1900. During his rectorship the new rectory, adjoining the church, was built, and the Ambler mission established and developed into an independent parish. The Rev. Alexander James Miller was rector from 1901 until his death in November, 1912. St. Thomas' reports 270 communicants, and its property is valued at $125,000, and it has an endowment fund of $36,900. It contributed $175 to the work of the Convocation last year.



ST. JAMES', PERKIOMEN, REBUILT 1843



St. James', Perkiomen, before 1843

ST. JAMES', PERKIOMEN

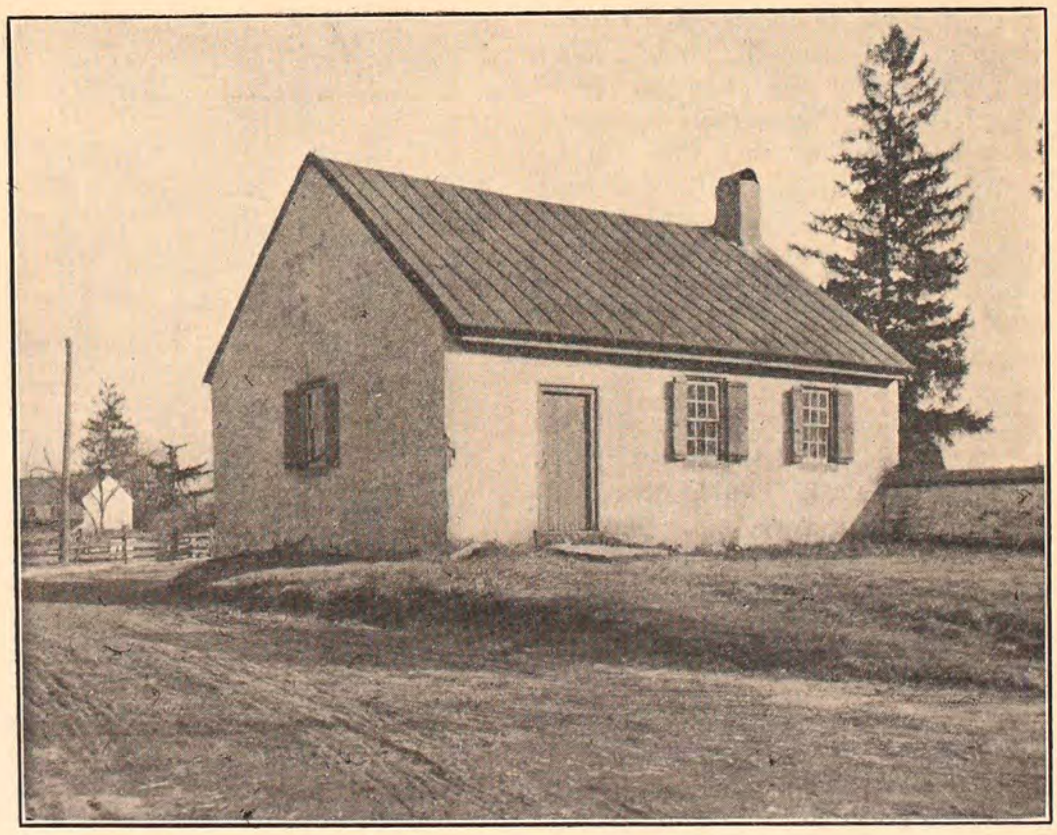
(Evansburg)

The Rev. H. M. G. Huff,

In Charge

The settlers in this part of the country were English and Welsh. St. James' dates from the founding of the settlement now known as Evansburg, in 1698. A log church was first built, and afterwards a stone one in 1721. About that time St. James' became a mission of the Society for the Propagation of the Gospel, and so continued until the Revolution. Dr. Currie, so well known as rector of St. Peter's in the Valley, and St. David's, Radnor, was also rector of St. James' for forty years. The founder of Evansburg, Edward Lane, died in 1710, and was buried in a graveyard which was early established in connection with the church, and his son William bequeathed fifty acres of land to the parish, ground rents from which still help to support the church but do not make the church overly popular with those who have to pay them! Dr. Currie lived on a place of his own purchasing at Valley Forge, until 1760, and the road which he traveled to and from his home is still known as "The Parson Currie Road." His prayer book is in the possession of a descendent now living in Phœnixville. After 1760 he lived in a house on the glebe belonging to the Perkiomen church. After the battle of Germantown in 1777, sick and wounded soldiers were brought to Evansburg, and the church was converted into a hospital, and one hundred men died and were buried in the graveyard. After the Revolution the Rev. Slator Clay was rector for nearly thirty-five years, having charge also of St. Peter's in the Great Valley, and old Old Swedes', Upper Merion. In 1799 a portion of the present parsonage was built. The present edifice was consecrated in 1844, having been built largely of material from the old church, which was in the graveyard, across the road from the present site.

For quite a number of years it has been planned to start rural missionary work on a comprehensive scale in the Perkiomen Valley, with St. James' as a center, but for various reasons it has been impossible hitherto to carry out these plans. There are people whom we could and should reach in some way in this region, but they are very widely scattered. Since Mr. Huff has had charge of St. James' new life has come into the old parish, the interior of the church has been very successfully restored along the original lines, and the exterior will soon be likewise improved. The parish reports thirty communicants, and its property is valued at $10,000, and its endowment fund amounts to $20,000. The Convocation contributed $700 towards the work last year, and received $20.



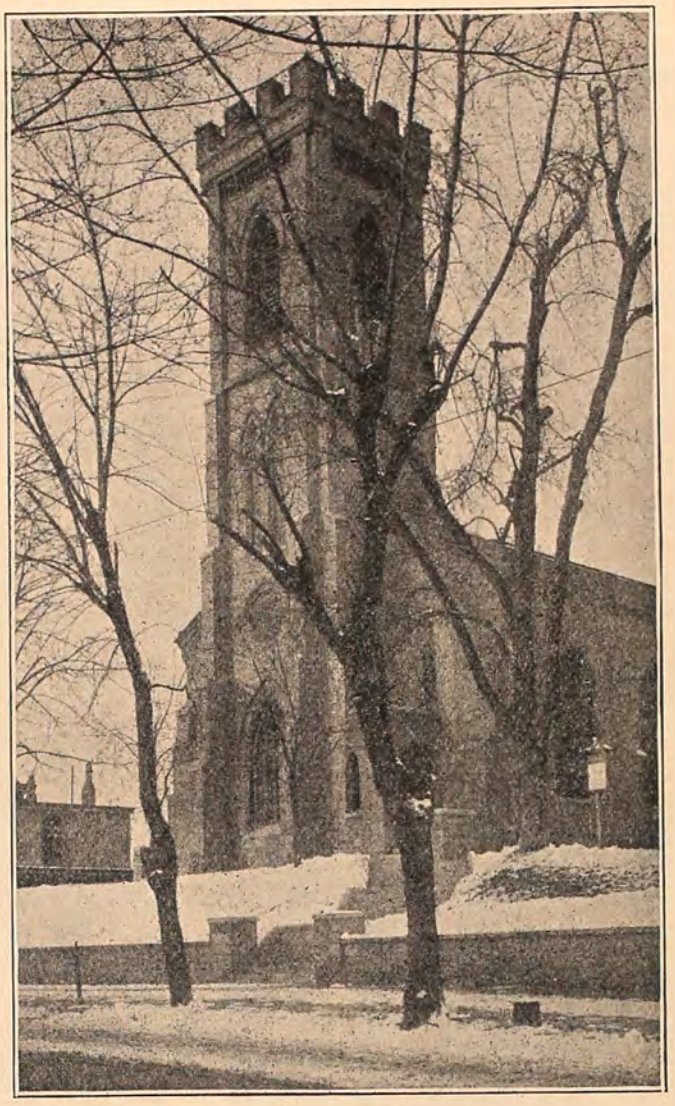
Colonial Day School House, Evansburg, Still Standing

ST. JOHN'S CHURCH NORRISTOWN

THE REV. H. ST. CLAIR HATHAWAY, Rector

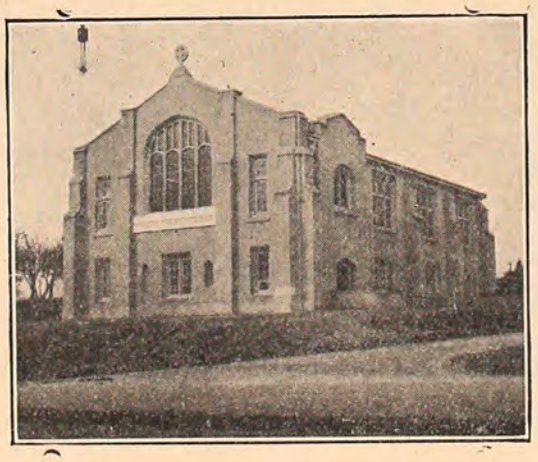
The Borough of Norristown was incorporated in 1812. In Decenber of that year the parish of St. John's, Norristown, was organized, and received its charter early in 1813, so that the town and the parish may be said to have grown up together. The church was built in 1813-14 and consecrated in 1815. It was the third church to be built in Montgomery County, St. Thomas', Whitemarsh, being the first, and St. James', Perkiomen, being the second, but today St. John's, Norristown, is the oldest church building in the county and Convocation, for the original building still stands, with numerous additions and improvements, whereas in the other two cases the present structures are more or less modern. A copy of a local Norristown newspaper, of date of 1815, contains an advertisement of the regular hours of service at "the new Episcopal Church." And the issue for the following week, April 12, 1815, contains the interesting announcement that, pursuant to the proclamations of the President of the United States, and of the Governor of the State, services would be held "in the new Episcopal Church on the occasion of peace being made between the United States and Great Britain." St. John's also enjoys the distinction of having erected the first Sunday-school building in the Convocation, some eighty years ago.

The first rector was the Rev. Jehu Curtis Clay, who also cared for St. Luke's, Germantown. After two years he resigned, but was re-elected in 1821, and remained a little over ten years. The next long rectorate, and one of the most important in the history of the parish, was that of the Rev. Nathan Stem, from 1839 to 1859. When he came St. John's was an unsightly edifice and without ornament of any kind, but during his time many additions and improvements were made, the church being lengthened twenty feet and the present tower built. Speaking as much as thirty-five years later, the Rev. Isaac Gibson, a subsequent rector, says of Dr. Stem: "He won and held for more than twenty years the love and respect of the whole community, and he left a deep impress of his personal influence upon the faith and practice of the Church. When I came to the parish, thirteen years after his death, I was met everywhere by evidences of his deep spiritual influence, and I am still (1894) meeting indications of the fact that St. John's Church of today is but a fuller development of St. John's Church as he left it."



ST. JOHN'S CHURCH, NORRISTOWN

The longest rectorship in the history of the parish was that of the Rev. Isaac Gibson, from 1872 until 1898, when he became rector emeritus. During his time the parish added to the process of strengthening the stakes, which had been going on up to that time, the lengthening of its cords, for missions were started in both the West and East ends of Norristown, the former becoming an independent parish, All Saints', while Mr. Gibson was rector, and the latter being now known as Holy Trinity Mission of St. John's parish. Mr. Gibson might have been, but probably was not, the matter-of-fact parson who announced that "Service will be held in the East end at three o'clock, and in the West End at four o'clock; babies will be baptized at both ends!" The severance of the connection with All Saints' will protect the present and any future rector from disturbing the congregation by any such announcement. Mr. Gibson was followed by the Rev. Harvey S. Fisher, who was rector from 1898 until his untimely death in 1908. A future historian will undoubtedly mark his rectorship as one of the turning points in the history of



HOLY TRINITY MISSION OF ST. JOHN'S PARISH

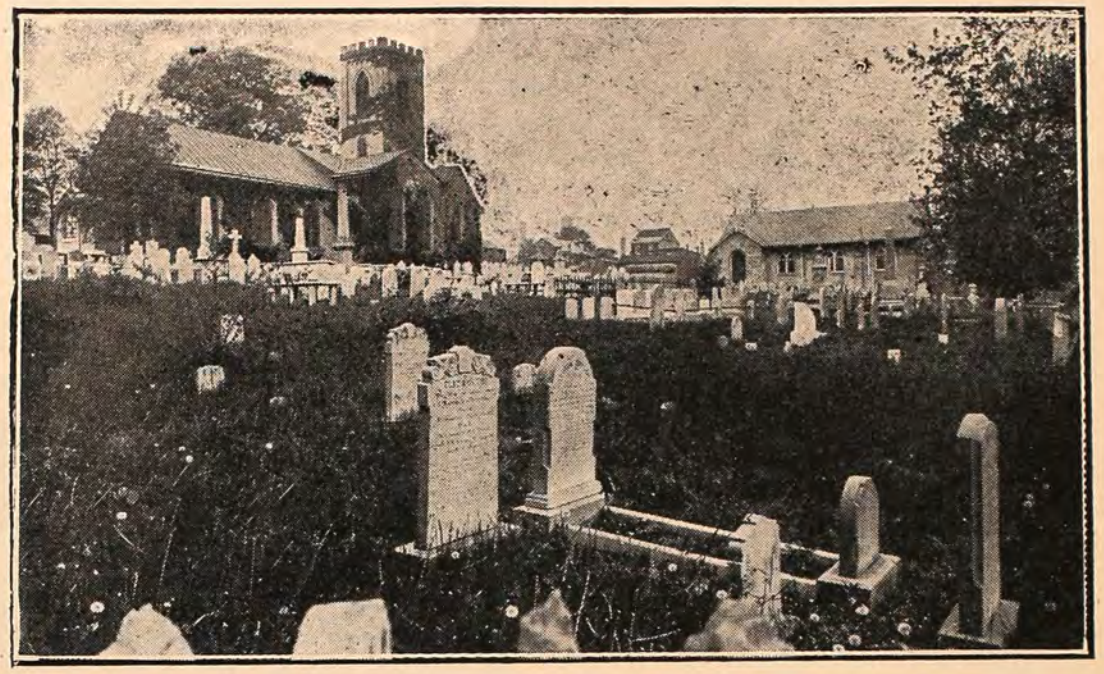
CHANCEL OF ST. JOHN'S, NORRISTOWN

the parish. In his sermon on the occasion of the ninetieth anniversity of the consecration of the church he pleaded especially for the proper equipment of the work in the East End, and said that, much as an enlargement of the parish house of St. John's was needed, he would rather see a suitable and properly located building in the East End, for the work that ought to be done there. Happily for him, before his death he succeeded in leaving an admirable building for that purpose, which must have been a source of great satisfaction to him. After Mr. Fisher's death the Rev. Charles Fiske was rector for a brief period, when he was followed by the present rector, who came in 1910. St. John's parish reports 650 communicants and values its property at $77,000, and has endowment funds amounting to $13,000. It contributed $160 to the work of the Convocation last year.

It will be noted from our illustration of the interior of St. John's Church that instead of the usual rood screen there is a rood and Calvary. This is becoming somewhat customary of late, and has much to commend it. The rood screen is often an unnecessary and annoying obstruction to the view of the altar from the congregation, whereas the rood and Calvary has an important spiritual function. Christ declared, "I, if I be lifted up, will draw all men unto me," and the church that does not in some striking manner lift Christ up crucified visually before the worshipers is neglecting one of the most important messages it should give to those who enter its doors. And as Christ went not up to glory until He had suffered, so it is appropriate that between the altar, which reminds us of the victory of the Resurrection, for it displays the empty Cross, and those who would approach it and worthily partake of its mysteries, there should be the Crucifix, that the world may be crucified unto them and they unto the world.

Neighborhood Conference

It is at St. John's, Norristown, that Bishop Rhinelander will hold an all-day "Neighborhood Conference" for the women of the Convocation of Norristown, on Friday, October 29. There will be a service in the morning, lunch at one o'clock, and an afternoon meeting at which Mrs. Markoe, the new diocesan president of the Woman's Auxiliary, and others, will speak. There will also be a question box, of which the Bishop will have charge.



CHRIST CHURCH, UPPER MERION

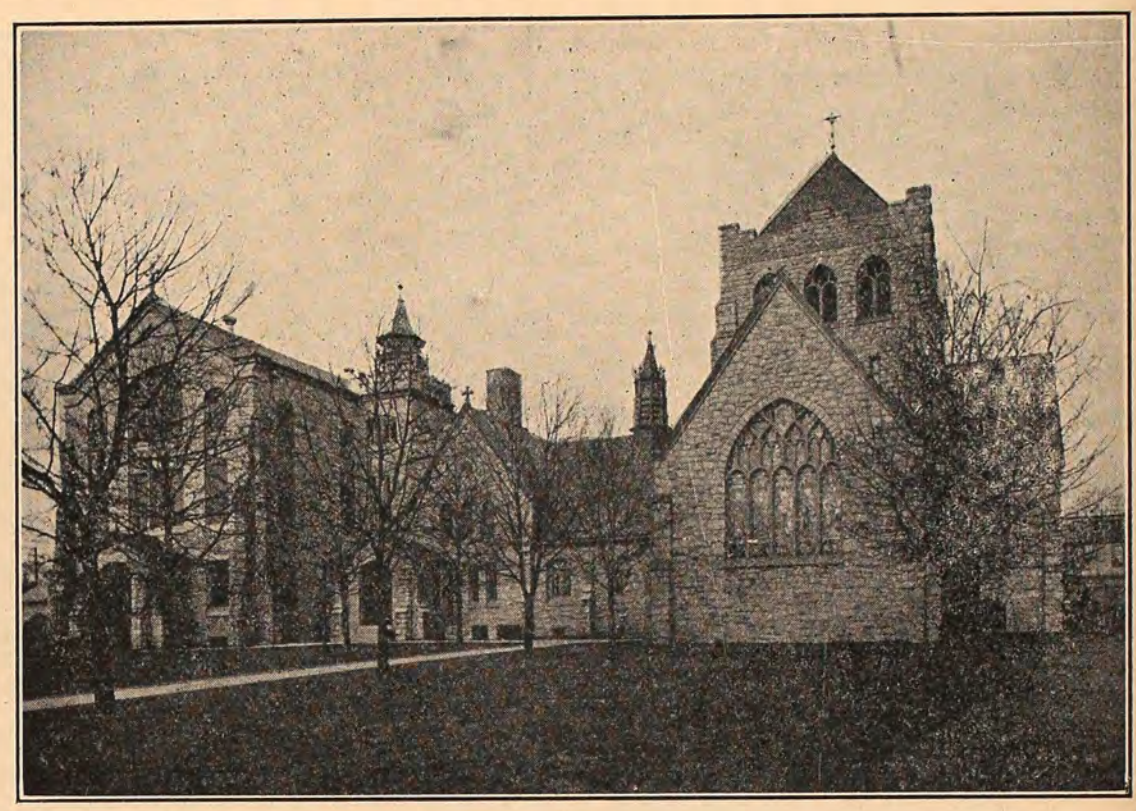
(Bridgeport)

The Rev. W. W. Taylor, Rector

This church, like two others in Pennsylvania and one in Delaware, is frequently referred to as "Old Swedes'." Swedes settled on the shore of the Delaware River as early as 1736, and two of the oldest churches built by them, and now standing, are Trinity Church, Wilmington, 1693, and Gloria Dei Church, Wicaco (now part of Philadelphia), 1700. Swedes settled along the banks of the Schuylkill at an early period. As far back as 1720 the Rev. Samuel Henslius ministered to Swedes in the neighborhood of what is now Bridgeport, opposite Norristown. The nave of the present church was built in 1760, the tower and chancel and transepts being added in 1837. About the same period the church building of St. James', Kingsessing, was also erected. These three churches, Gloria Dei, St. James', and Christ Church, Upper Merion, formed one corporation under one charter, granted by Thomas and Richard Penn in 1765. The last Swedish rector of the united churches was the Rev. Nicholas Collin, whose term of service in Pennsylvania extended from 1786 to 1831. He appointed as his assistant a clergyman of the Church, the Rev. Joseph Clarkson, who officiated until 1792. In that year the Rev. Slator Clay, also a clergyman of the Church, was appointed or elected to the same position, and held services at Christ Church once a month from 1792 to 1821. He ministered at several other churches in the neighborhood, one of which was St. James', Perkiomen, in the rectory of which parish he lived, and another was St. Peter's in the Great Valley. He was succeeded by his son, the Rev. Jehu Curtis Clay, who, in 1821, became rector of the three united churches already described. In 1842 the three churches decided to dissolve their connection with one another as one corporate body, and Dr. Clay became rector of Gloria Dei, and the Rev. Edwin N. Lightner became the first rector of Christ Church. Certain persons who wished to obtain possesion of the property of Christ Church for the use of the German Lutherans resorted to the civil courts to dispute the rights of the Protestant Episcopal Church in the premises, but their efforts met with no success, so that the title of the church may be considered secure.

There were various rectors for comparatively short periods each until the Rev. A. A. Marple came to Christ Church from Scranton, and remained for twenty-seven years, becoming rector emeritus in 1905, passing to his rest in 1909 at the age of eighty-six years. The present rector says that it is not too much to say that "everybody loved him." During his rectorship many improvements were made in the property of the parish, among them being a baptismal font of Swedish granite, the gift of Prince Oscar, the second son of the King of Sweden, as a memorial of his visit with a retinue of naval officers to the church in 1876. Mr. Marple was followed by the Rev. Chas. W. Stocking, D.D., who

remained until 1908. In that year the old rectory was sold, and a house purchased in Bridgeport. The present rector took charge in 1909. On the one hundred and fifty-second anniversary of the dedication of the church the corner-stone of a new Sunday-school building, or parish house, was laid, and this was opened for use the following year, taking the place of a much less commodious and less well-situated building that had been in use many years. The parish reports 200 communicants, and property value of $41,000, encumbrances of $7,685, and endowment of $18,065. The immediate neighborhood of the church has changed in many ways from what it once was, and would not in itself furnish a congregation, but there seem to be many people who are glad to keep up their connection with the old parish even though living in Norristown and other points across the river.



Parish House and Church, All Saints', Norristown

ALL SAINTS' CHURCH, NORRISTOWN

The Rev. Edward R. Noble, Rector

During the early part of 1889 the rector of St. John's, Norristown, the Rev. Isaac Gibson, and members of the vestry frequently discussed the important question whether the time had come for them to take some official steps which might lead at some future day to the establishment of a church in that part of the parish known as West Norristown. Before long a Sunday-school was started in that section, and the piece of ground upon which the church now stands was purchased. It was proposed to hold services as soon as an assistant minister for St .John's could be secured. In September, 1891, the Rev. John W. Kaye was elected to that position, and immediately devoted himself with unflagging zeal and tireless efforts to the interests of the West Norristown Mission. Work was started on the chapel, which it was decided should be known as "All Saints'," and it was dedicated in January, 1891. After this the rector of St. John's and his assistant officiated alternately in the mother church and in the mission. Mr. Kaye resigned in 1894, and the Rev. W. Herbert Burk, then rector of the Church of the Ascension, Gloucester City, N. J., was invited to accept the office, and did so. He entered upon his work with a burning zeal which soon aroused in others some measure of his own devotion to the cause, and practically the whole development of All Saints' from a small mission to a strong, self-supporting parish of more than the average size took place during the nearly fourteen years of his rectorship, in which 384 persons were confirmed, and 150 communicants added by transfer from other parishes. The mission became independent of St. John's in the fall of 1897, but the legal formalities necessary to constitute it an independent parish were not completed until the following spring, when Mr. Burk was formally elected rector. On Christmas Day, 1898, the fine stone rectory and the two lots on which it was built and a perpetual insurance policy were all presented to the parish by a member of the congregation. A start was made on the parish house in1899, and the building was finished and dedicated in 1901.

On the Fourth of July 1901, the parish met with a severe blow when the church was struck by lightning and it and the parish house completely destroyed, with a loss of $11,000 over and above the insurance. But so resilient was the vigor of the parish life that by September of 1902, the church, having been rebuilt, was formally opened for services. The parish house, rebuilt at a cost of $21,000, was dedicated in January, 1903. In April of that year, the indefatigable Mr. Burk, probably looking for new worlds to conquer in the way of difficulties and perplexities to be overcome, suggested the erection of a Washington Memorial Chapel at Valley Forge, and the opening of a mission there as a beginning of the larger project. This was decided upon and the corner stone of the Washington Memorial Chapel laid in June of that year. All Saints' Church was enlarged in 1905, all the expenses thereof being borne by one member of the congregation.

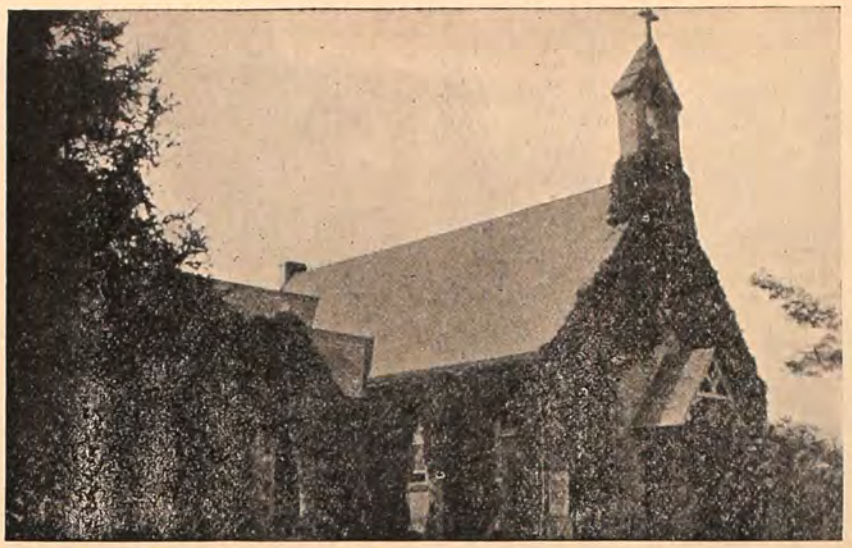
By 1910 the work both in Norristown and Valley Forge had grown to such proportions that it was felt by some that the two were more than one man could handle, and Valley Forge, having become by this time an independent parish, at least in theory, called Mr. Burk to the rectorship, and he, deciding that he alone could bring that important work to a successful completion, resolved to devote all his strength to that difficult undertaking, and resigned the rectorship of All Saints' and accepted that of Washington Memorial Chapel, with what happy results, for the latter are now becoming apparent. In the same year the present rector of All Saints', the Rev. E. R. Noble, took charge. The parish reports 300 communicants, and values its property at $80,000 and has an endowment of $12,000. It gave $187 to the work of the Convocation last year.

ST. PAUL'S MEMORIAL CHURCH UPPER PROVIDENCE (OAKS)

Rectorship vacant

This parish had its inception in 1829 in the pious labors of Mrs. Rachel Wetherill who, when in advanced years, began a Sunday-school, which she taught herself, and in 1850 she was the prime mover in the erection of a quaint stone building, which is still standing, and which has always been known as the "Union Chapel," and is near what is known as Shannonville, or Audubon, because it was near there that the great ornithologist first lived when he came to America. During her life she provided for the maintenance of church services there, and by her will made provision for maintaining the same after her death, and, with the help of her descendants, this has been done ever since. In 1852 there was erected near the site of the present St. Paul's Church, and on the lawn of Mrs. Rebecca Gumbes, daughter of Mrs. Wetherill, a building which was used for Sunday-school purposes for many years. This building was known as "Oakland Chapel." In the same year the Rev. George Mintzer, who had for several years been rector of St. James', Perkiomen, was asked to take charge of the congregations worshiping at Union Church and Oakland Chapel, and remained in charge until his death in 1861. It was due to his organizing ability that the congregations worshiping at these two points became a mission of the Church and looked forward to becoming a parish. After his death the Rev. James May, D.D., who was a professor at the Philadelphia Divinity School, took charge of the mission, spending Saturdays and Sundays in it and greatly endearing himself to the people. It was during the Civil War, and thousands of sick and wounded soldiers lay suffering in the hospitals in and near Philadelphia, and Dr. May visited them regularly, and in that way contracted typhus fever and died in a few days, in 1863.

Immediately upon his death subscriptions were started to erect a church in his memory, but this was not accomplished until some years later, when, during the rectorship of the Rev. Joel Rudderow, the present church was opened for services in 1872. The mission became a parish and was admitted to the Convention three years earlier. Mr. Rudderow remained for twenty-five years, during which he enjoyed the confidence and affection of his parishioners.



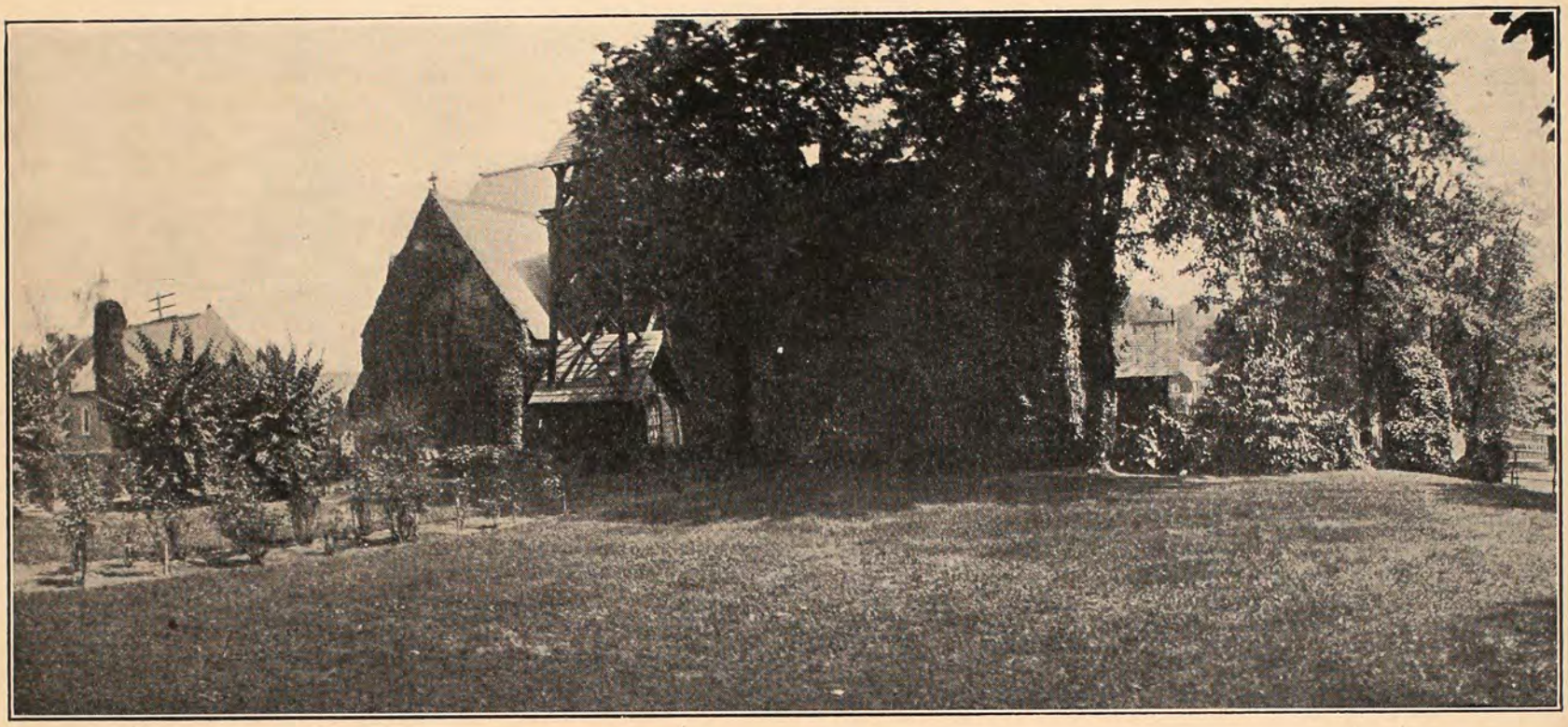
St. Paul's Memorial Church, Oaks

Few churches have a more picturesque situation than St. Paul's, which is conspicuously placed on rising ground overlooking the beautiful valley of Perkiomen Creek, which winds its way into the Schuylkill River about a mile beyond. The cemetery adjoining the church was consecrated in 1896, and has been carefully laid out and is kept in excellent order by means of a fund provided for that purpose. One admirable regulation is that no interments are permitted on Sundays, except when ordered by the board of health. In 1896 the old Sunday-school building on Oakland Hall lawn was torn down, and the material used in constructing a west transept of St. Paul's Church, which is used for the Sunday-school, and was built in memory of Mr. and Mrs. Samuel Wetherill Gumbes, who were personally interested in the parish until their deaths. The Rev. Benjamin J. Douglass was rector from 1892 until 1901, and the Rev. Thompson P. Ege from 1901 until 1908. Early in 1909 the Rev. George W. Barnes became rector, coming to the parish from a western missionary jurisdiction. He seemed to bring with him something of the energy for which the West is famous, for during his rectorship he was untiring in visiting actual and possible parishioners far and near, even provoking some neighboring parsons to jealousy, but no more than they deserved, as the writer is willing to testify. Under Mr. Barnes a good start was made in developing the suburban and rural work for which St. Paul's will undoubtedly offer increasing opportunities in the future. On September 1st Mr. Barnes, principally for the purpose of obtaining better educational advantages for his children, resigned St. Paul's, and was appointed to take charge of the Mission of the Holy Sacrament, Highland Park, in the Convocation of Chester. He will be greatly missed, not only in the parish, but in the Convocation of Norristown, of which body he has been the faithful and efficient secretary for a number of years. St. Paul's reports 103 communicants and values its property at $26.000. It contributed $35 to the work of the Convocation last year.

ST. PETER'S CHURCH, PHŒNIXVILLE

The Rev. F. C. Hartshorne, Rector

St. Peter's parish was organized in 1838. A lot of ground was given by Messrs. Benjamin and David Reeves and Joseph Whitaker, and the cornerstone of the present church was laid in 1840, but the building was not finished until twelve years later. A number of different clergymen served the church as missionaries or rectors during the first eighteen years of the parish, none of them staying long, but in 1858 the Rev. W. R. Stockton, D.D., was elected rector, and remained for thirty-six years, when he was elected rector emeritus, dying two years later. It was under him that the real foundations of the parish were laid, and not only did he faithfully tend the sheep and feed the lambs of the flock during all those years, but also ministered in many ways to many persons in the community who had no churches or pastors of their own. During his time the rectory was erected. Rev. Edgar



ST. PETER'S CHURCH, PHOENIXVILLE

Campbell was elected rector in 1894, and remained nearly six years. Rev. William H. Burbank took charge in 1900, and remained until 1908.

During Mr. Burbank's rectorship extensive building operations were carried on. Originally the entrance to the church had been at the north end, where there was a tower. In 1901 the tower was taken down and a new chancel erected at that end, and the entrance to the church was changed to the south end. Mr. Burbank had partially fitted himself to be an architect before he decided to enter the ministry, and the architect, the late George C. Natress, was an artist as well as an architect, and those who gave the greater part of the money for the work were insistent that it should be artistically pure, architecturally correct, and religiously helpful, no matter what the cost might be, not only because it was to be used for the glory of God, but also in order that it might be in keeping with the character of her in whose memory it was erected, Margaret Handy Reeves, a lovely young girl who many years ago was killed in a stage-coach accident in the White Mountains. All those who have seen this chancel agree that the desires of the builders have been unusually well attained. The altar stands out some eighteen inches from the end wall, thus leaving a passage, and facilitating access to the reredos, a very desirable feature in any chancel where there is room. A large bronze cross in the floor in front of the altar contains the memorial inscription, and also contains a small marble insert in the shape of a Maltese cross, the material for which came from the ruins of the royal chapel of St. Mary's, Hastings, England, thus connecting this parish in the new land with one of the oldest churches in the mother country. The windows are from Munich, and are very satisfactory. Besides the sanctuary arch, shown in our illustration there is also the main chancel arch, the two arches adding much to the perspective and impressiveness.

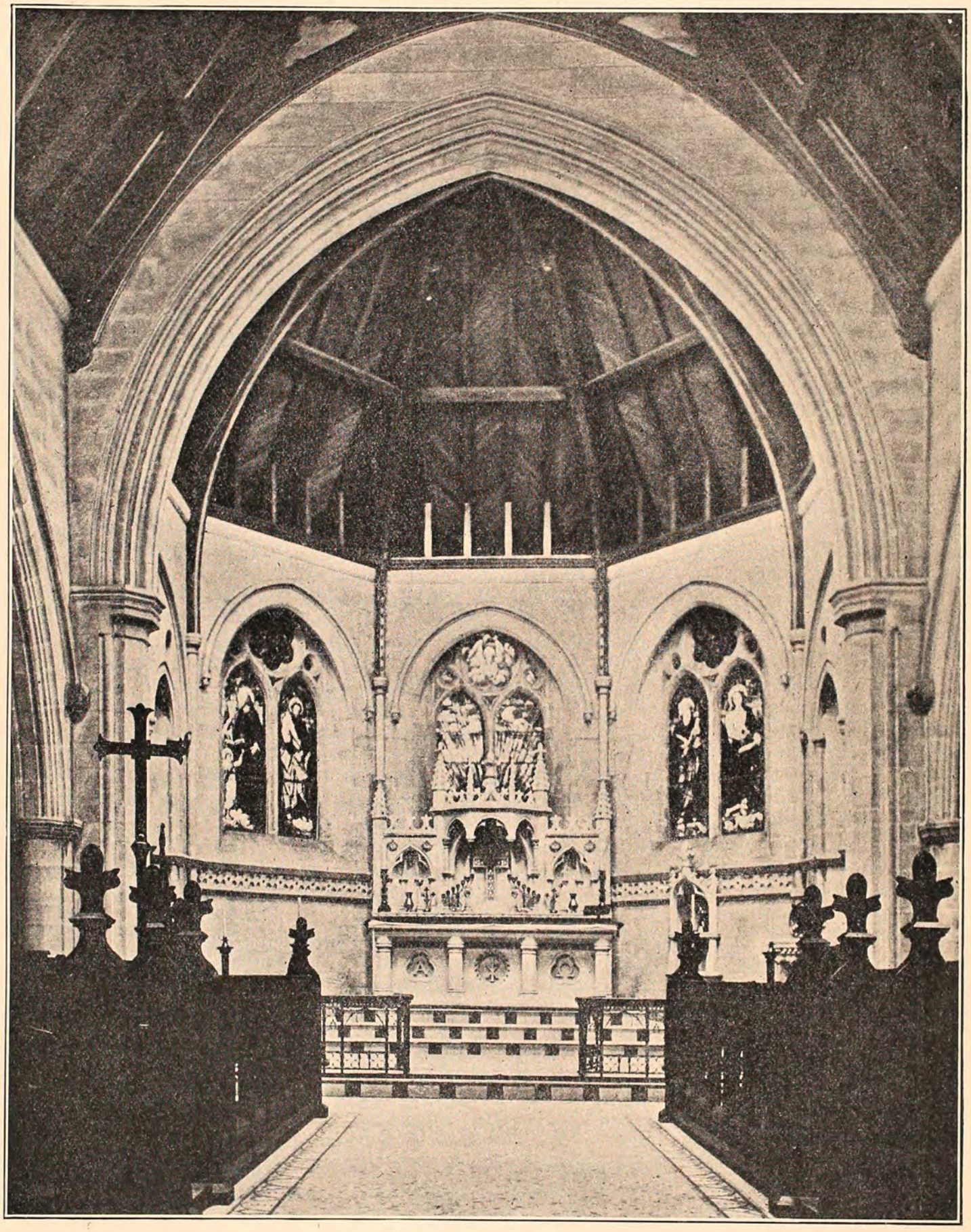
The parish house was built in 1906, in memory of Mrs. Samuel J. Reeves, and is perhaps more nearly fireproof than any other in the country. From an artistic standpoint it is one of the most interesting buildings of its kind to be seen anywhere in this country. It was intended to be of use to the community as well as to the parish, and has been so, for the Woman's Club of Phœnixville, the University Club, the University Extension Lecture Association, the Hospital Auxiliaries and various other community organizations frequently hold their meetings there.

While Mr. Burbank was rector, St. Andrew's, West Vincent, Epiphany Mission, Royersford, and, for a while, St. Peter's in the Great Valley were connected with St. Peter's, Phœnixville, thus broadening the work of the parish. St. Peter's in the Valley was subsequently provided for in other ways, but the other two points are still under the care of the rector of St. Peter's, Phœnixville, and are largely supported by contributions from that parish. The present rector took charge on Whitsunday, 1909. The parish reports 264 communicants in Phœnixville, and values its property at $90,000. It gave $150 to the Convocation last year, besides relieving the Convocation of all expense in connection with the mission at Royersford.

EPIPHANY MEMORIAL MISSION ROYERSFORD

THE REV. F. C. HARTSHORNE,
In Charge

The first church services in Royersford were held early in 1889, and were conducted by the Rev. A. J. Arnold, then at Pottstown, and he continued to hold services each Sunday until he resigned the Pottstown rectorship. At this time there were about thirty communicants. In 1896 the Convocation of Norristown purchased a large piece of ground and vested it in certain trustees to hold the title for the benefit of the mission, and until such time as it should become a parish. The first church was built in that year, and the rectory adjoining in

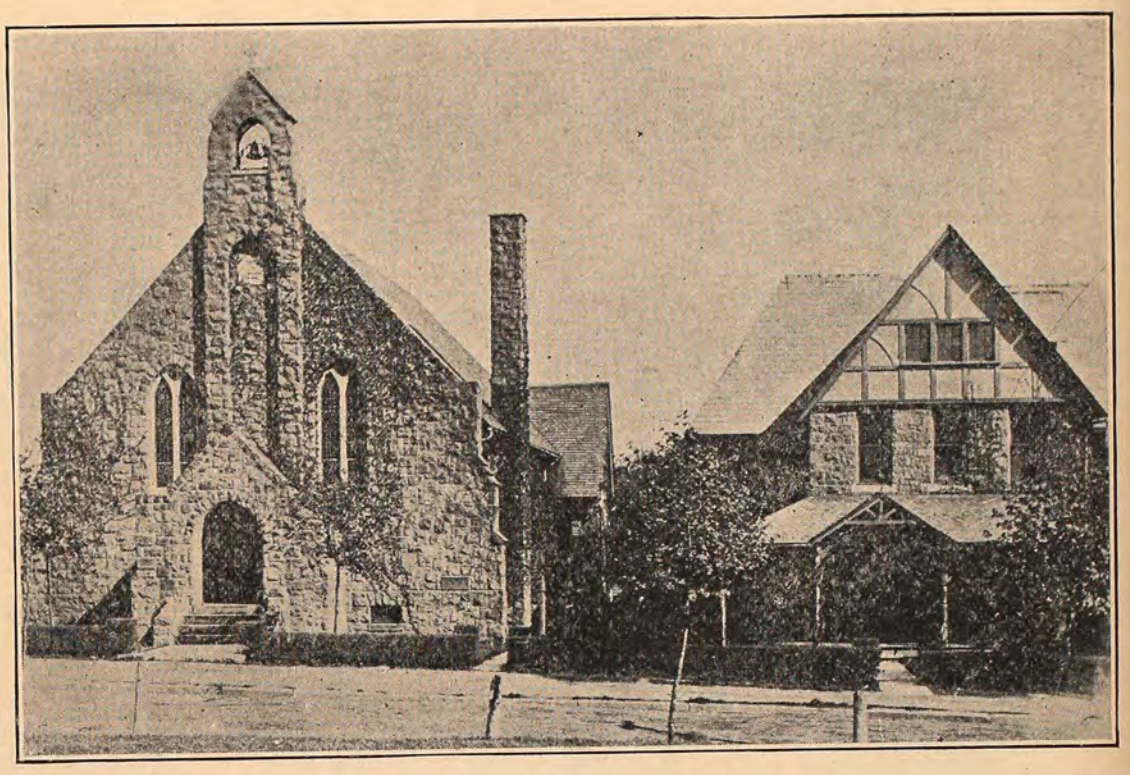


CHANCEL OF ST. PETER'S, PHOENIXVILLE

(Note the pleasing effect of concealed electric lights and of the architectural "curtains" over the windows)

1902. We may remark, in passing, that where a new work is started in a town or city it would seem far wiser to build a parish house before building a rectory, if both cannot be built at the same time, for it is not essential that the clergyman should live next to the church, and a suitable house can almost always be rented for a rectory, whereas, if the church does not possess a parish house adjoining it, there is no way to provide for carrying on the work that could be done in a parish house. A rectory is more or less of a luxury, whereas a parish house is a necessity, and Epiphany Mission would be glad today if the Convocation had built a parish house instead of a rectory, as the basement of the church is all it has for the work of a parish house.

On the night of November 7, 1903, the church was totally destroyed by fire. With the aid of the insurance and contributions from many sources a new and much better church was built, and consecrated on February 2, 1905. It was made a memorial to Mr. Charles Lukens, of Conshohocken, a most faithful and useful member of the Convocation. Before the destruction of the first church the Convocation of Norristown, finding insuperable difficulty in meeting the expense of maintaining the work at Royersford, which had developed less local support than was hoped, handed over the work there to the care of the rector of St. Peter's Phœnixville, upon the latter's pledge that regular services would be maintained at Royersford without expense to the Convocation. Since then the mission has become practically part of St. Peter's parish, with the rector of St. Peter's responsible to the Convocation for the mission, but appointing an assistant clergyman to reside at Royersford and have direct charge of the work. The vestry of St. Peter's parish have no responsibility for the mission, but a committee of them join with the rector of St. Peter's in meeting regularly with a committee of members of the mission. For the last four years the Rev. Edgar VanW. Edwards has been assistant at St. Peter's, and residing in Royersford, and in direct charge of the work. The mission reports 62 communicants, and values its property at $19,000, with a mortgage of $3,000 on the rectory. It neither receives anything from the Convocation nor contributes anything to it, being really part of St. Peter's parish, and although the latter parish has relieved the Convocation of all expense in connection with Royersford, it nevertheless contributes to the Convocation in the same proportion as the other parishes.



CHURCH AND RECTORY, ROYERSFORD

CHRIST CHURCH, POTTSTOWN

THE REV. STANLEY R. WEST, B.D., Rector

Christ Church, Pottstown, was admitted into union with the Convention in 1829, services having been held there at intervals by clergymen who were visiting or in charge of neighboring parishes, but the first church building, at a different location from the present edifice, was not completed until 1833. Various clergymen served the parish for short periods until the Rev. Edmund Leaf became rector in 1844, and remained fourteen years. During his time the first church and lot were sold and the present property on High Street was purchased, and church erected. In 1870 the Rev. Byron McGann became rector, dying in office in 1877. During his rectorship the present church building was erected, and consecrated in 1872. The Rev. Daniel F. Warren was rector for seven years following Mr. McGann, and was followed by the Rev. A. J. Arnold, who remained for five years. While in Pottstown Mr. Arnold conducted occasional services in the new town of Royersford, thus beginning the work at that point. The Rev. Charles L. Cooder was rector from 1899 to 1900, during which period the present chancel was built, and the vested choir introduced. The Rev. Frederick C. Jewell became rector in 1900, and within the first two years of his rectorship the Guild Hall was started and finished. Mr. Jewell resigned in 1912, and the vestry were nearly a year in deciding upon his successor, the Rev. Stanley R. West, but the present flourishing condition of the parish would seem to indicate that they had chosen well. The parish reports 173 communicants, and its property is valued at $30,000. It does not as yet possess a rectory, but has a certain sum of money in hand for the eventual purchase of a rectory.

CHURCH OF THE MESSIAH GWYNEDD

THE REV. BENJAMIN N. BIRD, Rector

Services were first held at this point before 1866, in Franklinville Hall, but in

1868 the place of worship was changed to the hall over the Gwynedd School House. This building has now become the "Rainbow House" of the Volunteers of America, for destitute women and children, and adjoins the present church property. In the same year the parish was organized, and admitted to union with the Convention. Ground for a church building was broken in 1870, and services were first held in the church on Christmas Day, 1872. It was consecrated in 1878. Since then a rectory was built in 1885, and subsequently much improved, and a parish house in 1903, and a sexton's house in 1910. The present rector was elected in 1911. Previous rectors have been the Rev. Messrs. Samuel Edwards, Henry R. Smith, H. C. Pastorius, J. R. Duganne, J. G. Funey, H. K. Boyer, T. B. Winskill, J. H. Burton, J. H. Converse and William Poyntell Kemper. Gwynedd has a rapidly increasing summer population, but the number of those resident the whole year through does not grow as rapidly. The parish reports 137 communicants and values its property at $22,000. It contributed $60 to the work of the Convocation last year, as large an amount as that contributed by a certain other parish in the Convocation whose property is valued at very much more, which is one of the anomalies of the voluntary system of contributions to the Board of Missions. An addition is being built to the parish house, and it is proposed to celebrate the fiftieth anniversary of the parish in the fall of 1916.

CHURCH OF OUR SAVIOUR JENKINTOWN

THE REV. JOHN M. GROTON, Rector

In the summer of 1855 the rector of Trinity Church, Oxford, the Rev. Dr. Buchanan, came over to Jenkintown on Sunday afternoons and held services in the old Lyceum Building. A few years later Mr. William H. Newbold, who had narrowly escaped death in a railroad accident, built a church as a thank-offering and it was consecrated in 1858. The rectory was built in 1861 and the parish house in 1866. The Rev. James B. Joith was rector from 1858 until 1870, and the Rev. Francis Colton was rector from then until his death in 1880. The Rev. Frederick Plamer was rector from 1880 until 1888, when he was succeeded by the Rev. Roberts Coles, who remained until 1911,

CHURCH OF OUR SAVIOUR, JENKINTOWN

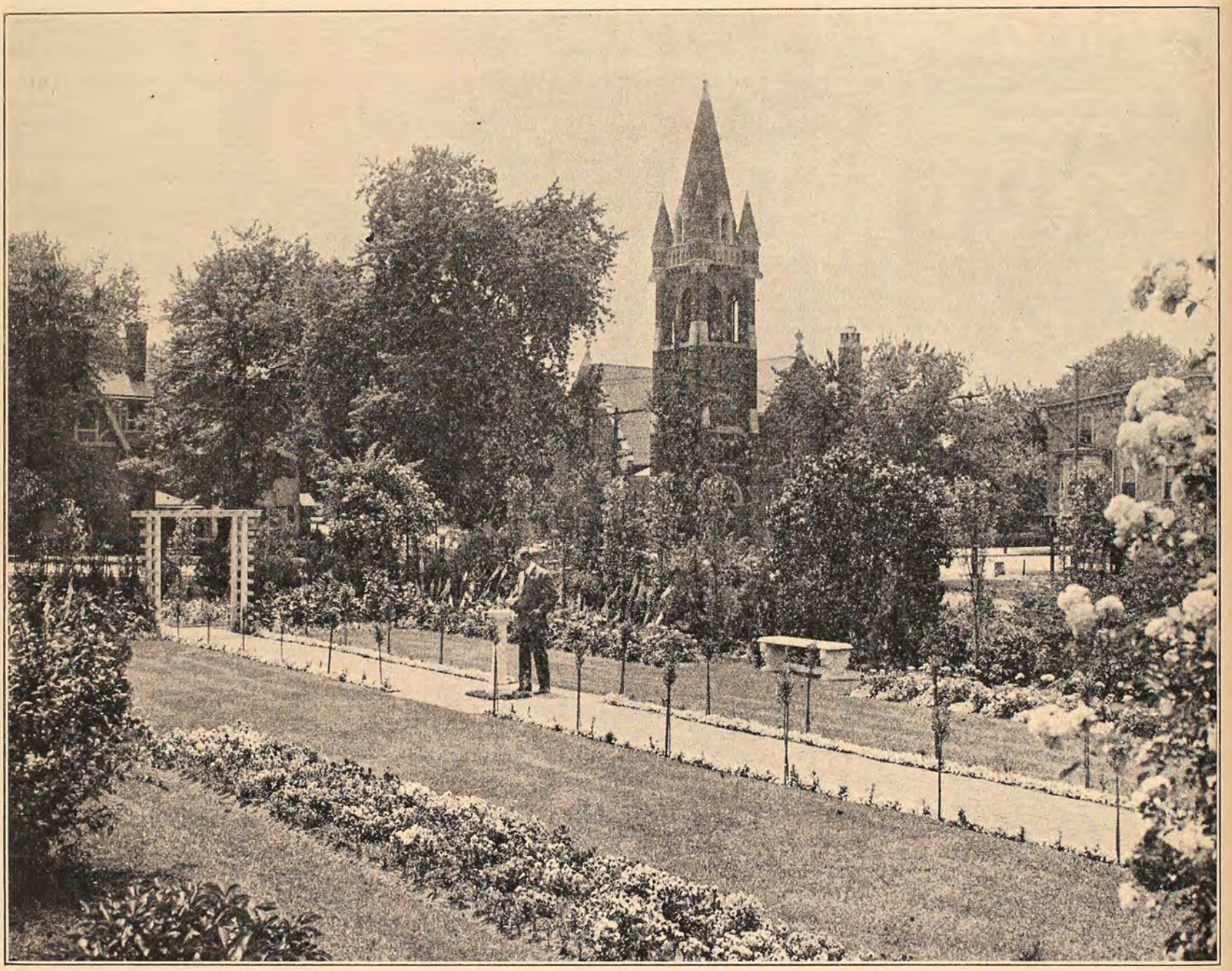
when he resigned on account of continued ill health, and the Rev. George G. Bartlett was called to be rector. He has recently resigned in order to become dean of the Philadelphia Divinity School, an office once held by his father.

All Hallows', Wyncote, as is related in the article on that parish, was started as a mission from Jenkintown. The Church of Our Saviour has had two parochial missions under its care for a number of years, namely, St. Andrew's Mission, McKinley, and St. Anne's Chapel, Willow Grove. Both are well provided with chapel buildings and with sufficient land for future development, should such take place. They are maintained by the offerings of their own worshipers and by contributions from members of the Church of Our Saviour, but do not receive aid from any other scource. The Church of Our Saviour reports 350 communicants, and values its property at $150,000, and has an endowment fund of $20,000. It contributed $337 to the work of the Convocation last year.

MEMORIAL CHURCH OF THE HOLY NATIVITY, ROCKLEDGE

THE REV. FORDYCE H. ARGO, Rector

This is one of the younger parishes of the Convocation, work having been started at this point in 1894, as a mission from Trinity, Oxford. At the first, services were held in the old school-house at Rockledge, and were conducted by the Rev. H. A. F. Hoyt and others. After some months a parish house of one room was built for the mission by Mr. Robert W. Ryers, the people furnishing the building. The corner-stone of the present church was laid in 1898, and the building dedicated about eighteen months later. In the meantime the parish house had been moved and enlarged. The present rector has been with the work since 1896, having been assigned to it when it was still a mission, and having been elected rector when it became a parish. During his rectorship the handsome Gothic church, with a capacity of about 400 (of which we are sorry not to be able to publish a picture), was built, largely through money left by the late Mr. Robert W. Ryers, who also left money for an endowment. A rectory has also been purchased, and the church property and all its surroundings greatly improved. Mr. Ryers' widow has also contributed largely toward the beautifying of the church edifice, and the congregation provided the mosaic floors, the pews and the window depicting the Annunciation. The parish reports 219 communicants, and values its property at $80,000. It contributed $90 toward the work of the Convocation last year.



CALVARY CHURCH, CONSHOHOCKEN, FROM A NEIGHBOR'S GARDEN

CALVARY CHURCH, CONSHOHOCKEN

THE REV. J. K. MOORHOUSE,
Rector

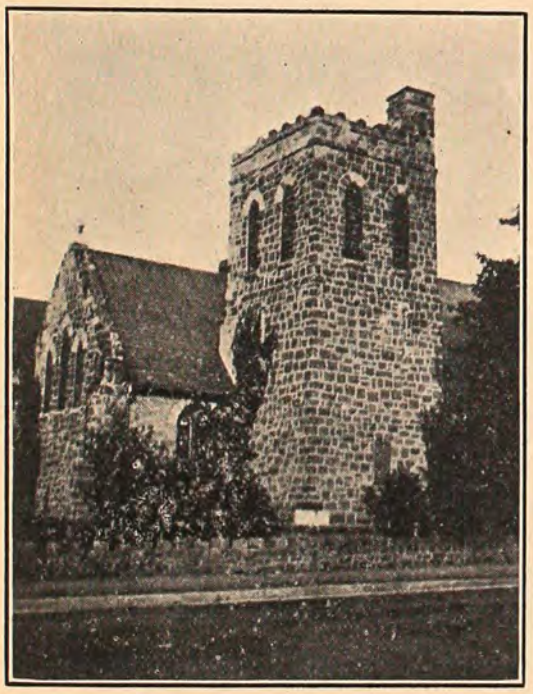
The first service, of the series which resulted in the establishment of Calvary Church, Conshohocken, was held in the old school house, July 25, 1858. The work was started by the Rev. Edward L. Lycett, then rector of the Church of the Redeemer, Lower Merion, who said in his report to the Convention of 1859 that he had been anxious for an opportunity to extend his labors in some location that would be of permanent usefulness, and that he believed he had found such in the borough of Conshohocken. The parish was organized in the winter of 1858, and admitted to union with the Convention in 1859. The first church was built in 1860, and the rectory in 1873, and the parish house in 1880. In 1884 work was commenced upon an addition to the church which was intended eventually to be the chancel of a new church, but which was to be used for the time being in connection with the church. The new church itself was completed and consecrated in 1889. Like so many other parishes Calvary church had many rectors who spent but a few years each in the work, until the coming of the Rev. A. B. Atkins in 1881, who remained for thirteen years, and was followed by the Rev. Herbert J. Cook, who was rector from 1895 to 1906. The Rev. A. H. Bradshaw came in 1906, and remained until 1910, when he was followed by the present rector. The parish reports 402 communicants, and contributed $160 last year to the work of the Convocation. Its property is valued at $90,000. A debt of about $10,000 was entirely paid off in 1913, and in 1914 a bequest of $7,500 was received for the endowment, making that fund now about $17,000.

HOLY TRINITY CHURCH LANSDALE

THE REV. JAMES CLAYTON MITCHELL,
In Charge

It was through the efforts of Mr. F. W. McDowell, a resident of Lansdale, that services were first held there about 1880. For some time, in the early days, the work here was associated with that at the Church of the Messiah, Gwynedd. The church was built in 1890, and is said to be a copy of some parish church in England, the Rev. Dr. Rumney, of St. Peter's, Germantown, having taken an especial interest in the mission at Lansdale, and having suggested copying the old English church. The rectory was built four years later. Here again we may remark that it might have been better if a parish house had been built and the building of a rectory postponed until a later day, for not only would a parish house probably have been more helpful in the growth of the mission, but now, although there is ground enough for both rectory and parish house, the rectory is where the parish house should be, and when the latter is built the rectory will have to be moved or the unique garden which Mr. Urban has laid out in memory of Mr. McDowell will have to be sacrificed. Unfortunately we have not an accurate record of the missionaries and their terms of service at Lansdale, but the longest period of service has been that of the Rev. Abram L. Urban, who has but recently retired from the work, having had it in charge since 1906. During that time the debt of $1,000 which he found there upon his arrival, has been paid, and some $4,500 raised and expended upon additions and improvements to the property. The final $400 was raised during Mr. Urban's recent leave of absence, and while the late Mr. Moore was serving the mission gratuitously and acceptably. The mission is to be congratulated on being out of debt for the first time in many years. As everyone knows, the last payment on a church debt is generally the easiest to raise, for then the end is in sight, the hardest ones to raise being the earlier instalments. The mission reports 92 communicants, values its property at $20,000, and has endowment of $2,000. It contributed $37.50 to the work of the Convocation last year, and received from the latter $775.

The Rev. James Clayton Mitchell, until recently rector of Calvary Church, Germantown, desiring for reasons of health to take a work involving smaller responsibilities, resigned that parish some months ago, and has been appointed by the Bishop in charge of Holy Trinity, Lansdale, beginning October 1st.



HOLY TRINITY CHURCH, LANSDALE

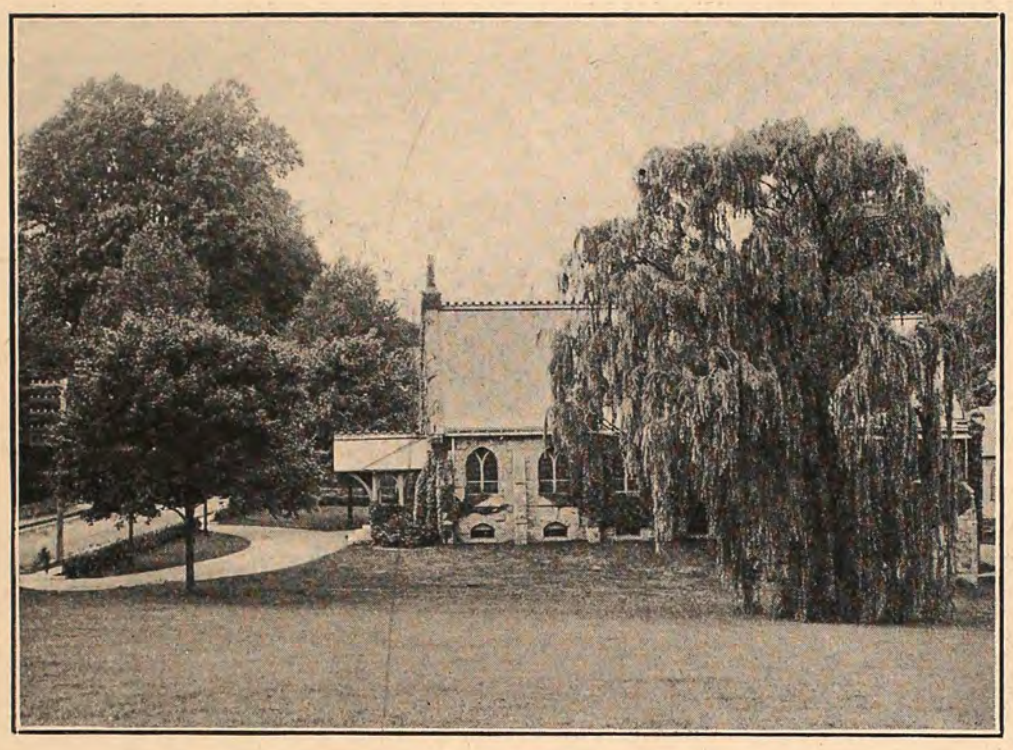
INTERIOR OF HOLY TRINITY, LANSDALE

ALL HALLOWS' CHURCH, WYNCOTE

THE REV. B. S. SANDERSON,
Rector

The first Prayer Book service held in the (then very small) community of Wyncote, near Jenkintown station, was on Good Friday, 1891, and was conducted by the Rev. Dr. McVickar, then rector of Holy Trinity, Philadelphia. Shortly afterwards, by the assistance of a layman from the Church of Our Saviour, Jenkintown, regular services were maintained in a private house, and under the supervision of Rev. Roberts Coles, of Jenkintown. In 1892 the present site was purchased and paid for, and a frame chapel erected and consecrated. In 1893 the Rev. A. J. P. McClure became vicar, and remained until 1899, when he resigned to assume his present responsible and onerous duties. The present rector says that the major part of the aggressive and constructive work at Wyncote was due to Mr. McClure's initiative, and it was during his time that both the community and parish grew apace. The chapel was enlarged in 1894, but at the same time steps were being taken for the building of a new church, and the corner-stone was laid in 1896, and in 1897 a fine stone church, free from debt and furnished with many beautiful and costly memorials was consecrated by Bishop Whitaker. The old frame chapel was used for a parish house, and with some improvements since still serves for that purpose.

The Rev. Dr. Flemming James was vicar from 1899 to 1901, and died in office, and the esteem and affection in which he was held by the people is evidenced by the chancel window which they gave in his memory. The Rev. James B. Halsey was vicar from 1901 to 1908. His work was constructive on the intellectual and



ALL HALLOWS' CHURCH, WYNCOTE

spiritual side, and, building on the foundations already laid, he edified the faithful. Under him a start was made, and considerable progress achieved towards a "Rectory Fund," the completion of which had to be left to his successor, the Rev. Frederick A. MacMillen, vicar from 1903 to 1911, who moved into the $16,000 rectory in the fall of 1910. Having now a rectory, and having complied with all the canonical requirements for independent parochial existence, All Hallows now became a parish and was admitted to the Convention in 1909, Mr. MacMillen being the first rector. The present rector took charge in June, 1911.

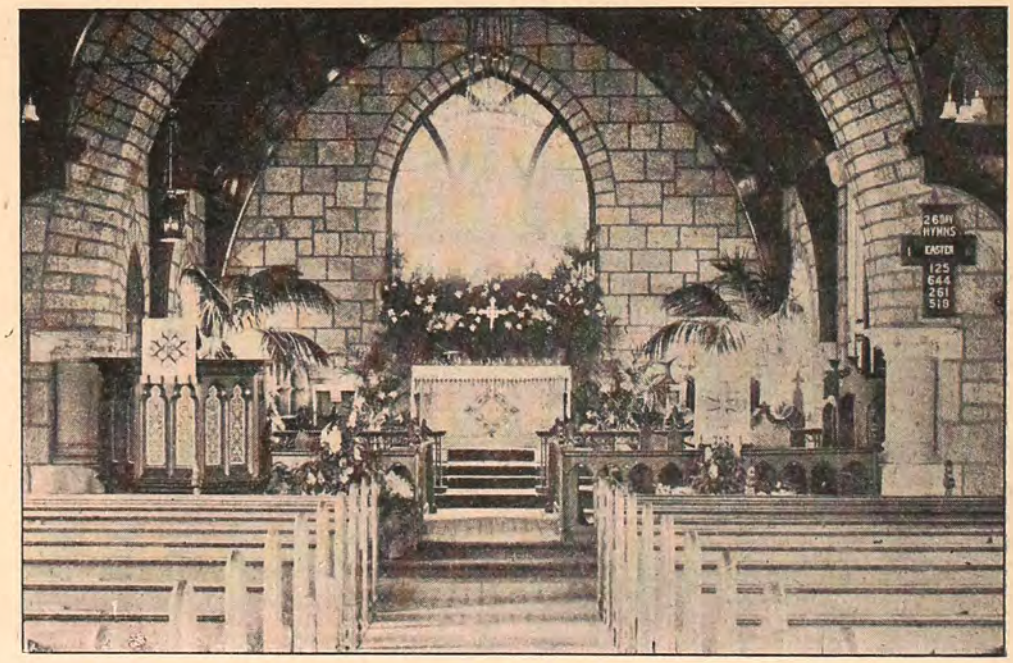
While All Hallows was technically a "Mission" for the first twenty years of its existence, and under the charge of the church at Jenkintown, it never received any financial assistance from the authorities of that parish, nor from any mission fund of any kind, and practically everything it has represents the gifts of its own people, supplementing the constant benefactions of a well-known layman of the diocese, to whose suggestion the starting of the work was no doubt due. The parish has now about 170 communicants, and 135 families, and property valued at $45,000.

TRINITY MISSION, GULPH MILLS

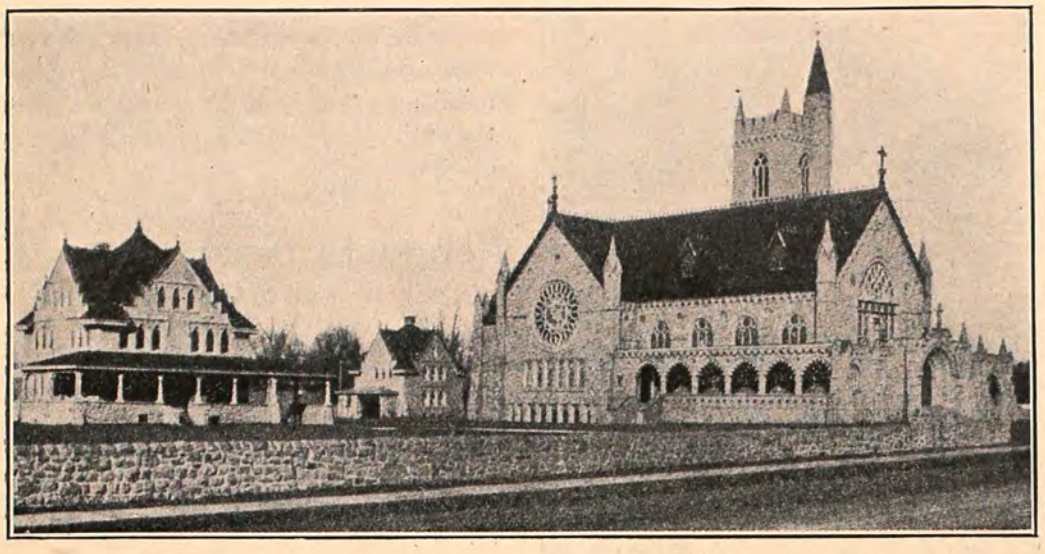
THE REV. ROBERT M. BECKETT,
Minister-in-Charge

The first service in Gulph Mills was held on Trinity Sunday, 1913, by Dean Burk. For over a year the mission occupied part of the home of Mr. and Mrs. Percy R. Varian, and there the strong foundations were laid for its future growth. The corner-stone of the parish house was laid July 11, 1914, by Bishop Garland, who held the first service in it on Sunday, October 18th. There have been two confirmation classes in the life of the mission, with thirty-four members. Dean Burk has carried on the work since the beginning, with the exception of a few months when it was under the care of the Rev. Donald F. Schumann. On September 6th the Rev. Robert M. Beckett took up his residence at Gulph Mills as minister-in-charge.

Building operations at this point are being conducted along the plan long followed by the Romanists and for some years adopted by us in opening new places of worship. According to this plan the first structure to be built is the parish house, and afterward the church, because a parish house can be used for everything, whereas a church cannot. And when it is not possible to build a complete building at the outset, the basement or first floor only is built and roofed over, the building being completed when possible. At Gulph Mills the people are at present worshiping in the basement of their proposed parish house, and are working and looking for the day when they can complete it. Last year the Convocation appropriated $666 for the work at Gulph Mills, and received from that mission $10, and from Valley Forge, $45.



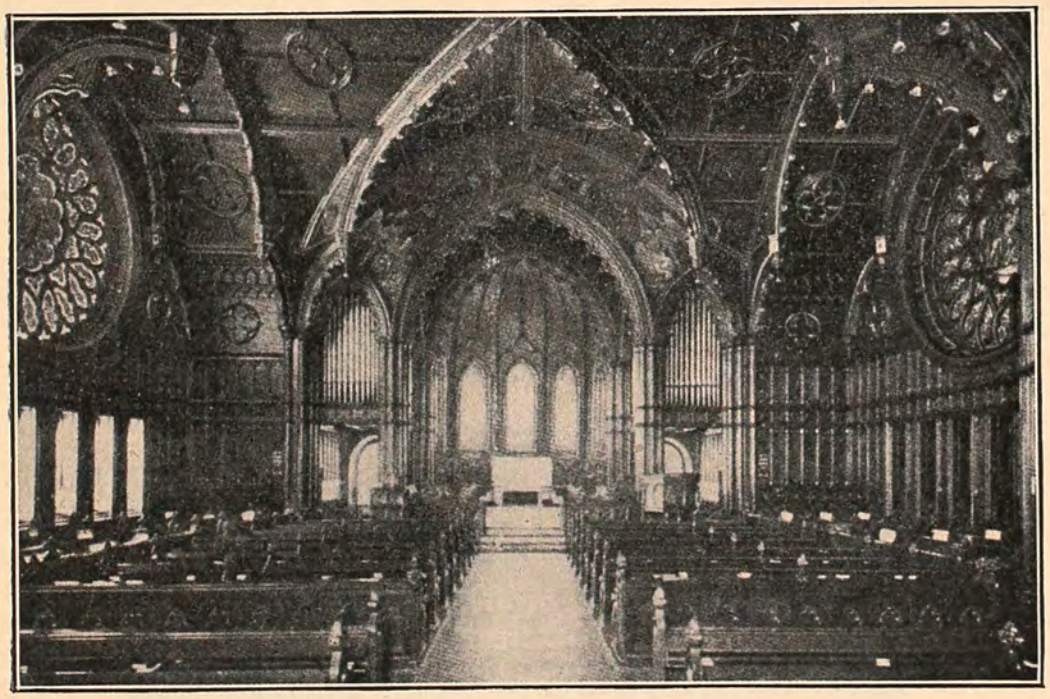
INTERIOR OF ALL HALLOWS' CHURCH



TRINITY MEMORIAL RECTORY AND CHURCH, AMBLER

Built and presented to the Diocese by Dr. and Mrs. R. V. Mattison in memory of their daughter, Esther Mattison.

An article on this church is being prepared which will appear in our next issue.

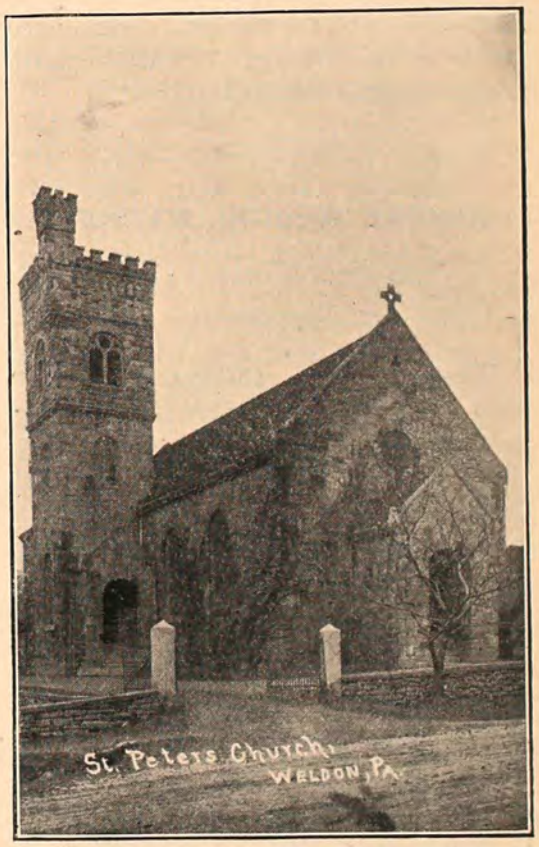


INTERIOR OF TRINITY MEMORIAL CHURCH, AMBLER

ST. PETER'S CHURCH, WELDON

THE REV. JOHN F. SCHUNK,
Minister-in-Charge

St. Peter's, Weldon, had its origin in a Sunday-school which was opened in a hall in Weldon in the summer of 1873. The Sunday-school increased, and services were held occasionally by various clergymen from 1874 until 1880, when the Rev. W. S. Heaton took charge of the mission, giving a service every Sunday afternoon. In 1881 Mr. Russel Smith donated a piece of ground for a church, and on this lot Mr. Thomas Smith built a frame church at his own expense, which was consecrated



ST. PETER'S CHURCH, WELDON

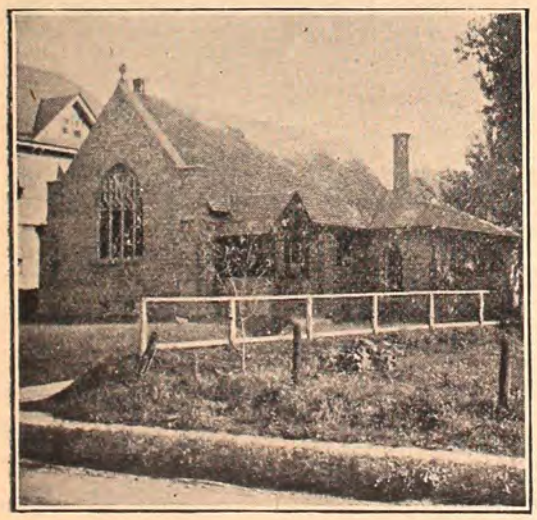
a few weeks after his death in 1883. Early in 1884 his widow, desiring to carry on the work in which her husband had been so deeply interested, secured additional land for the church, and had the present stone

church built around the old frame one. At this time Mrs. Thomas Smith also purchased the hall and lot adjoining the church and donated it to the mission for a Sunday-school and parish house. The Rev. W. S. Heaton resigned in 1885, and his successors have been the Rev. Messrs. A. A. Rickert, David H. Lovejoy, M.D., H. O. Miller, and the present incumbent, who took charge in 1901. Mrs. Smith, the widow of the builder of the first church, entered into rest July 9, 1900, and in her will bequeathed to the trustees of the diocese the sum of $30,000, the interest of which is used for the support of the church. The mission reports 81 communicants, and last year contributed $41.25 to the work of the Convocation. It does not recieve aid from the Convocation or from any outside source, but, although self-supporting with its endowment, it is not organized as a parish, the title to its property being in the trustees of the diocese, and its affairs being governed by a board of local trustees, the appointment of the minister being in the hands of the Bishop. It defies classification in the ordinary terms.

ADVENT MISSION, HATBORO

THE REV. HARRY F. AULD,
Missionary

Missionary work was started at Hatboro about 1889, when there were fourteen communicants there, but it was in 1893 that it was regularly organized as a mission of the Convocation of Norr stown. The population of Hatboro has not increased as largely as many other places, and has been



CHURCH OF THE ADVENT, HATBORO

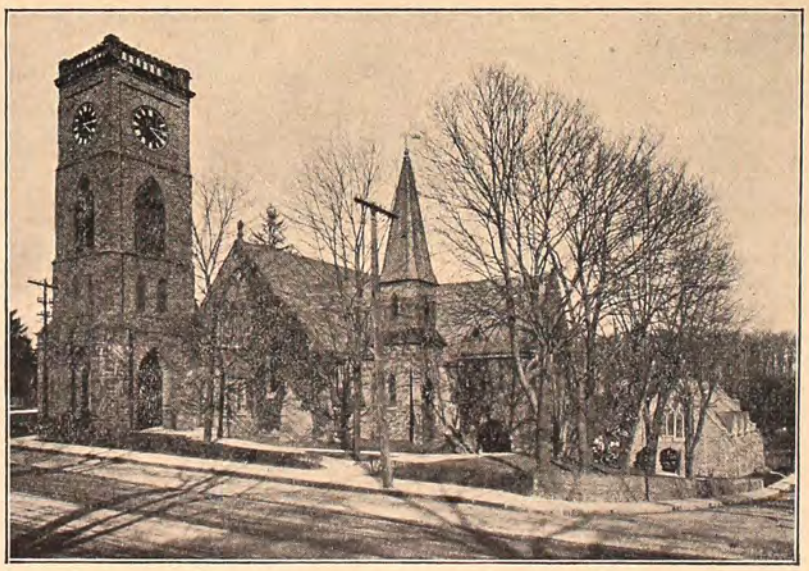
INTERIOR OF THE
CHURCH OF THE ADVENT

a constantly changing one, and the numerical growth of the congregation has been small, but as evidences of the zeal and generosity of the worshipers there stand the admirable stone church, and the well-appointed rectory, with spacious grounds, all free from debt, and representing the offerings of the people, for, with the exception of one gift from the Convocation for the rectory and a few unsolicited gifts towards the building of the church, there has been no aid from outside for purchase of property. Hatboro has been for some time one of the principal missionary enterprises of the Convocation, which appropriated $400 to it last year, and received from it $35. The missionary writes that it is proposed in the near future to relinquish all aid from the Convocation. The mission reports twenty-nine communicants, and the present missionary has been in charge for almost the entire period of the mission's organized existence.

ST. PAUL'S CHURCH, CHELTENHAM

THE REV. J. THOMPSON COLE
Rector

This parish is more familiarly known as St. Paul's, Ogontz, being situated on the Old York Road, that highway that for more than two hundred years has been the channel along which has flowed the tide of travel and trade, of pleasure and profit, for all the region to the north of Philadelphia. In the early fifties a number of men purchased a large tract covering the greater part of the Chelten Hills, and then there came a migration from the city of several families who, for a while, kept up their connection with their former parishes, such as Old St. Paul's, the Atonement, St. Andrew's, St. Jude's and St. James'. But as this meant long trips and spending the whole of Sunday coming and going, they combined with a number of persons already resident there, and determined to have a church of their own, "feeling the want of proper church privileges for themselves, their families and persons in their employ," thus showing that they were not driven to this undertaking by a dull sense of duty but by a high regard for the privilege, the spirit that every rector would be glad to hope might be perpetual in his own parish. The subsequent development of the whole



ST. PAUL'S CHURCH AND JAY COOKE MEMORIAL HALL

neighborhood shows that in choosing the site they did, which was not then the most convenient one for many of them, the founders builded wiser than they knew. The church was consecrated in 1851, and the first sermon in it was preached by the Rev. Robert J. Parvin, the first of the three rectors the parish has had. Among the founders of the parish we mention John W. Thomas, because his life was echoed in the larger volume of great services for the church by his son, George C. Thomas, who in this parish was brought up in the nurture and admonition of the Lord, and here he first had occasion to use his financial talents for the benefit of the church, being treasurer of the parish from 1860 to 1868.

Mr. Parvin resigned in 1867. He so impressed himself upon the memory of those to whom he ministered that it is hard for them to believe now that he was only rector for six years. These included the years of the war, and his diary tells of frequent services and ministrations at Camp William Penn, on the battlefields of Antietam and Gettysburg, of meetings for the Christian Commission and for the Freedmen—of journeys oft to carry comfort and help to distant gatherings of soldiers. He became the secretary for the Evangelical Education Society and when on the Ohio River, with his friend, Rev. F. S. Rising, secretary of the American Church Missionary Society, God called them home through the smoke and fire of a steamboat explosion, and the river was their winding sheet, and their graves are literally only in the sweet memories of the past and the deathless hope of God's second call to a resurrection body.

The Rev. Edward Webster Appleton, D.D., was rector from 1867 until 1899, and then rector emeritus until his death in 1901. The Rev. J. Thompson Cole, who had been for several years a missionary in Japan, assisted Dr. Appleton during the last year of his rectorship, and upon his retirement became rector. During all these years many alterations and additions have been made in and to the church building; yet even so, it is still possible for those who knew the old building to trace every line of it in the building of today. A building known as Parvin Hall was erected in 1869, and used until 1907, when it was razed to give place to the handsome and commodious Jay Cooke Memorial Hall, seen in the right-hand background of our illustration. The tower of the church is somewhat unusual in containing a clock. At one time the church bell became cracked, and made such an unpleasant sound that persons in the neighborhood donated a new one! One is tempted to suggest that any parish which does not like its present bell should get it cracked and then the neighborhood may supply them with a new one, but it is by no means certain things would work out that way in every neighborhood. From the very first, Sunday-school and Bible Class work have been carried on at St. Paul's to an unusual degree, and the parish is well equipped to care for such activities. It is also notable for its readiness, amounting to eagerness, to entertain the Convocation whenever other parishes are backward in extending an invitation. It would be well if its perennial hospitality might provoke to jealousy some other parishes to which the Convocation has not been invited in many a year. St. Paul's reports 384 communicants and values its property at $130,000, and has an endowment fund of $3,520. It contributed $375 to the work of the Convocation.

WASHINGTON MEMORIAL CHAPEL VALLEY FORGE

The Rev. W. Herbert Burk,
Rector

"Your young men shall see visions, and your old men shall dream dreams." So long as that is true of any country its spiritual interests are safe. The difficulties of the seer of visions, and they are many, arise from the fact that at first no one else can see what he sees. If, by the most persevering efforts he manages to get his dream partly realized, then less adventurous spirits will sometimes come to his aid, seeing, at last, something of that which he has seen all along. But many a seer never lives until that comes to pass. Washington was a dreamer, and went through many dark days before his dream of a free America was realized, but he saw it and was satisfied. The Washington Memorial Chapel at Valley Forge is as truly a dream realized, a vision materialized as anything in all Pennsylvania. As Minerva is said to have sprung, full-armed, from the head of Jupiter, so this project was conceived and elaborated in the mind of W. Herbert Burk when rector of All Saints', Norristown. We do not know how long before he may have had the idea in his mind, but he first made it public in a sermon preached in Norristown on Washington's Birthday, 1903. Whatever may have been thought of this project in its earlier stages, everyone now recognizes that Mr. Burk has made the Church, the state and the nation his debtors by conceiving and carrying through, in spite of all discouragements. this great task. He has had helpers, of course, who gave of their time and means. but he has literally given himself. Even if it were a vision, those who have planned the work from the first went about it in no visionary way. A competent architect was selected, and complete plans for the whole undertaking adopted at the outset. Too often enterprises of this character are started in a cheap and flimsy manner, and later on what has already been done has to be taken down and everything begun over again. At Valley Forge that will not be the case, for the physical foundations have been laid broad and deep, and everything built upon them has been of most substantial and permanent character. Only as much of the chapel was built from time to time as there was money to pay for. For some years it has been apparent that so much had been done, and done so well, that the project was no longer to be considered a doubtful experiment, but simply had to be carried through some time. And now, after twelve years of effort, and after many "painful steps, and slow," the chapel is actually completed, for during the last twelve months a committee, of which Mr. Stevens Hecksher was chairman and Dr. and Mrs Charles Custis Harrison were members, has raised the full amount required for the completion of the chapel. Our illustration shows the architect's plan for the whole group of buildings, and now that so much has already been accomplished, we are quite prepared to see the remaining portions of the plan carried through per schedule. For the last year or so the Bishop Suffragan of the Diocese has taken a very great interest in the undertaking, and his advice and assistance have been a great help. The title to the property has recently been vested in trustees, so that no matter what might be the character or intentions of some vestry in the future, the chapel property could not be alienated or mismanaged.

The chapel has already been adorned with many beautiful gifts in memory of the soldiers of the Revolution. These include the pews of the patriots, including the President's pew; the pew screens, in

Thanksgiving Tower
Patriots Hall Porch of the Allies and Library
Washington Memorial Valley Forge Penna.

memory of the brigadier-generals and major-generals at Valley Forge; the Washington-Wood pulpit, lectern and perclose, in memory of Alan Wood, and in commemoration of George Washington, warden of Truro Parish, and lay reader in the French and Indian War; the Washington-Sullivan font, in memory of Ralph Sullivan, and in commemoration of Washington's birth and baptism; the Washington door, given by the Colonial Chapter D. A. R.; the Commander-in-Chief's door, given by the Philadelphia Chapter 2; the door of the Allies, given by the Society of the Daughters of Founders and Patriots. The New York State women will give the Inauguration door, and descendants of General Huntington will give the Sanctuary door in his memory. The sedilia will commemorate Washington's rectors, including Bishop White. The Roof of the Republic, as the ceiling is called, will be made up of state panels, each bearing the arms of a state of the Union. Several of these have already been promised. A beautiful prayer desk for the choir will be presented by the Valley Forge Chapter D. A. R., in memory of Anna Morris Holstein, who did so much for Valley Forge. One of the most pleasing features of the Chapter is the Cloister the Colonies. The following bays have been erected:

New Jersey, by Miss Sarah R. Chew, 1905.

Pennsylvania, by Mr. T. Brook Belfield, 1906.

Virginia, by Mr. George C. Thomas, 1907.

Maryland, by Mr. James E. Mitchell, 1908.

Massachusetts, by Massachusetts Society S. A. R., 1909.

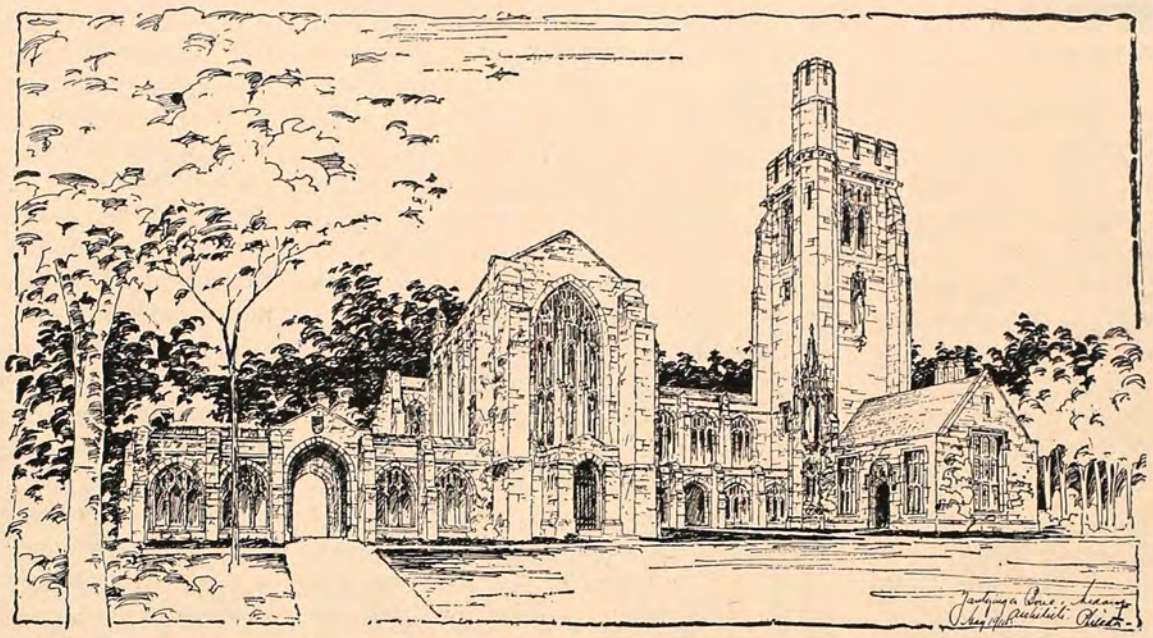
Delaware, by George A. Eliot, president of the Delaware Society Sons of the American Revolution, 1912.

New York, by the Society of the Colonial Dames of America, 1912.

Connecticut, by the patriotic societies of Connecticut.

The New Hampshire, given by Arthur E. Pearson, is now under construction.

The chapel is doing a notable work in ministering to the large number of patriots who come to Valley Forge. This includes schools, colleges, patriotic and historical societies and other organizations. Often the rector makes four or five addresses on a Saturday for as many schools. The chapel has about one hundred members and a Sunday-school of sixty. Recently



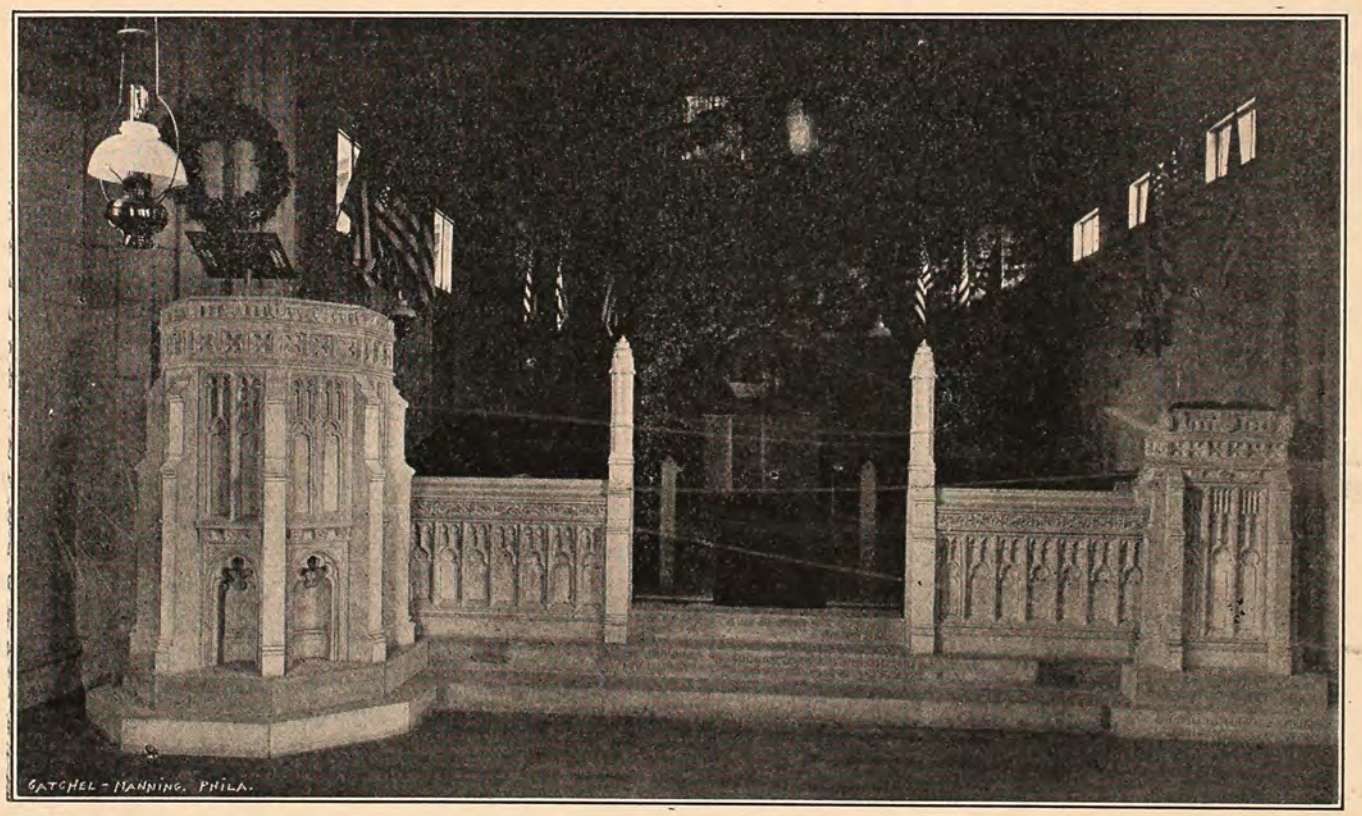
ARCHITECTS' DRAWING FOR WASHINGTON MEMORIAL BUILDINGS AT VALLEY FORGE

a Sunday-school building, a log cabin, has been erected in the grove back of the chapel. In connection with the chapel there is a remarkable museum which now occupies the first room of the Patriots' Hall.

The Washington Memorial will include the Patriots' Hall, the Washington Memorial Chapel, the Washington Memorial Library, the Cloister of the Colonies, the Porch of the Allies and the Thanksgiving Tower. The property consists of about thirty-two acres and is splendidly located in the very center of the encampment. The Valley Forge Museum and the Washington Memorial Library, both founded by Mr. Burk, are growing institutions and are destined to have a great influence upon the development of the patriotic spirit in America.

The work at King of Prussia was begun by the Rev. Francis T. H. Finn, under the direction of Mr. Burk. With the exception of a few months, the Sunday-school and services have been held in the Stewart Fund Hall, which has been generously loaned for this purpose by the trustees. The Sunday-school ought to have a building in the center of the village.

From time to time special appropriations have been made by the Convocation for the use of the rector of Valley Forge Memorial Chapel in connection with his work at the missions of King of Prussia, and of Trinity Mission, Gulph Mills.



WASHINGTON–WOOD PULPIT, LECTERN AND PERCLOSE

IN MEMORIAM

William Mansfield Groton, S.T.D.

Suddenly and painlessly, in the late afternoon of Tuesday, May 25th, William Mansfield Groton, priest and doctor of divinity, entered into rest.

Of the outward events of Dr. Groton's life little need be said: it was characteristically free from those features which the world counts striking. He was born at Waldoboro, Maine, on November 28, 1850. He graduated from Harvard in the Class of 1873; and from the Philadelphia Divinity School in 1876. For two years he was in charge of St. Anne's Church, Lincoln, Massachusetts. For three years he was rector of Trinity Church, St. Stephen's, in the Province of New Brunswick, Canada. In 1881 he became rector of Christ Church, Westerly, Rhode Island, where he remained for the seventeen years of a singularly happy and fruitful ministry. In 1898 he was called to the Divinity School as Holy Trinity Professor of Systematic Divinity, which position he held till his death. On the resignation of Dean Bartlett in 1900, Dr. Groton succeeded to the headship of the School. For some years Dr. Groton was a member of the Standing Committee of his diocese, and thrice he was called on to represent it in General Convention. In 1884, Dr. Groton married Miss Hannah Babcock, of Westerly, Rhode Island, who survives him. His two sons have followed in their father's footsteps, and both are priests of the Church.

Such is the simple story of the outward aspect of Dean Groton's life. Its deeper, truer story centers round four points: his home, his parish, his study, and the School he served so long and so faithfully.

Of Dean Groton's home life we may not speak too freely. There was a quiet reticence about it, characteristic of the man. But those who were privileged to see something of it, realized the loving happiness that permeated it; and saw as its natural and fitting outcome, that the father's work and interests were taken up by the sons.

Nor can we speak at length of Dr. Groton's life as a parish priest. But no one who was present at the impressive service in Westerly when all that was mortal of the man was brought "home" and laid to rest, can have failed to be deeply stirred. The Dean indeed had returned to Westerly each summer for the long vacation, so that the old ties had never been completely severed. But the congregation that filled the church was not gathered to pay the last tribute of respect to a mere summer resident: men and women crowded there because he had been their faithful and devoted pastor for long years; and the loving bonds then forged had never since been broken. The business places in Westerly were closed for the hour of the funeral; and flags were half-masted. No man could have or wish a more sincere tribute of grateful affection.

But it was in his study, perhaps, that Dr. Groton's life reached its most characteristic expression. In the fullest sense he was a scholar, patient, thorough, exact. The range of his learning was great; and what he knew, was always ready for prompt and effective use. To wide learning he added no mean powers of expression; and those who have been privileged to hear him discuss questions of theology, recognized both the clearness and the learning of a master. Dr. Groton was neither a rash innovator, nor a timid conservative, in scholarship. His mind, partly by native instinct, partly by deliberate training, sought to take whole views of things. Those whom he taught were led to think for themselves rather than to accept the views of their master as final and conclusive. Dr. Groton knew how to show them many sides of truth, and to help each to follow what promised to be profitable to him. His pupils sometimes wished for a narrower and more definite opinion than he expressed; but it was his deliberate purpose to show them the best that men had said and thought, from many differing points of view, rather than to mold them all after one narrow pattern.

Of Dr. Groton's administration as Dean much might be said. In many ways the task was no easy one, and some of its harassing details were not congenial to him. But for fifteen years he shaped the policy of the School, and they were years of steady progress and growing success. In number of students the School forged steadily on till, for the past two or three years, its accommodations were taxed to the utmost. Financially, the School, during the latter part of his administration, became stronger than ever before—though still no light burden of money-raising fell upon the Dean's shoulders. During these years also the reputation of the School for sound and high scholarship greatly increased. A practical and most helpful agreement was consummated with the University of Pennsylvania; the post-graduate courses, leading to degrees, were systematized and improved, and a new degree offered—that of Master of Sacred Theology. Finally, a new and important revision of the whole undergraduate curriculum was undertaken, issuing in a plan that takes effect in the next academic year.

It is true of an institution no less than of an individual that its life falls into well-marked periods, each with its peculiar task and its peculiar character. Under Dean Bartlett the Philadelphia School passed through a stage of readjustment. It was a time when scholarship was rapidly changing in methods and, to no small degree, in scope and content. And in those years the School had to adapt itself to these intellectual changes. This had been largely accomplished when Dean Groton came to the helm. Under him the School's task was to consolidate what had been gained, to hold fast that which it had, to learn to use its powers and resources with ever-growing skill and firmness. There was no glamor in this task; but it was vitally necessary. And it was carried through with marked success. In every respect the School today is stronger and more effective than fifteen years ago. And to those who know and love it this must be the supreme and enduring tribute to him under whose patient care this period was rounded to its close.

Dean Groton was able to the very last to keep firm grasp upon his duties. Only a few days before his death he had finished, with scrupulous care, the final revision of an article which he had written on the "Mystery Religions" for Hastings' Dictionary of Apostolic Christianity. On the day of his death his last examination for the year had been given, and that afternoon his wife read aloud the students' papers, and the Dean marked each. He had finished this, but hardly more than finished it, when the overtaxed heart ceased beating, and the spirit, without a warning sign, quietly returned to Him who gave it. It was a blessed death for him; though it must have been a terrible shock to his near and dear ones.

Yet even they, perhaps, will not too deeply regret the swiftness of that passing, so painless was it. Tennyson's lines may well have been in many minds, when the Dean's death, and the manner of it, became known.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

These paragraphs of affectionate, though inadequate, appreciation are written as a tribute from the clergy of the Diocese of Pennsylvania, by the undersigned, a committee appointed for that purpose. In the name of those who are our fellow-priests, and his, we offer loving sympathy to the members of Dean Groton's family and pray that our Father may give them strength and peace in their hour of sorrow and in the heavenly city cause them to be united with him who has gone before.

GEORGE GRIFFITHS BARTLETT,
JAMES DE WOLF PERRY,
LUCIEN MOORE ROBINSON.

Rev. Snyder Binns Simes

THE REV. SNYDER BINNS SIMES, the seventh oldest priest of the diocese in point of connection, entered into life eternal July 18th at his summer cottage in Falmouth, Mass., where he had gone for his holiday.

Mr. Simes was born in Philadelphia, November 17, 1842, and educated in the public schools, taking his degree at the Moravian College in Bethlehem, Pa. From there he went to the Princeton Theological Seminary, graduating from the Divinity School in this city in the Class of 1865. He was made deacon the same year by Bishop Stevens, and ordained priest two years later by Bishop Vail of Kansas. He became assistant at once at the Church of the Epiphany, where he remained until 1868, when he accepted a call to Old Swedes, and entered on the longest rectorship which even that ancient parish has known during all the 215 years of its noble existence. His splendid work and sterling character, and quiet influence throughout the whole Church, were amply attested to by the large and representative congregation of 1,200 which filled the church and graveyard on July 21st, when the bishops conducted the burial service, assisted by many of the clergy of the diocese and from elsewhere.

Rev. Samuel K. Boyer

THE REV. SAMUEL KINSEY BOYER, a retired priest of the diocese, departed this life on August 18, 1915, at his home in Germantown, at the age of seventy-five years. Mr. Boyer was born in Hinkletown, Pa.; was a graduate of the University of Lewisburg, at Lewisburg, Pa., and of the Philadelphia Divinity School; being made deacon in 1877 and ordained priest the following year by Bishop Howe of Central Pennsylvania. His early ministry was spent at Schuylkill Haven, Lykens, Steelton and Newport, all within the then Central Diocese. In 1885 he became rector of St. John's Church, Pequea, being transferred to Pennsylvania August 3d of that year, so that at the time of his death he was thirty-first on the list of clergy in point of residence. In 1905, after an active and successful ministry there of nineteen years, he was compelled to withdraw from parish work. The burial service was held at Lancaster, Pa., on August 21st.

Rev. H. McK. Moore

THE REV. HENRY MCKNIGHT MOORE, curate of St. Philip's Church, West Philadelphia, was drowned in the Delaware River below Lambertville, N. J., on the morning of August 18, 1915, where he was canoeing with his two sons during his vacation.

In the early years of his life Mr. Moore was a Presbyterian minister. In 1901 he was made deacon by Bishop Whitaker, and a few months later, on St. John's Day, ordained to the priesthood by Bishop Coleman, acting for the diocesan. His whole ministry was spent in this diocese, his first work being at St. Philip's under the present rector. In 1903 he resigned to become assistant at St. Mary's, West Philadelphia, where he remained for two years, until he was called as minister-in-charge of the Church of the Reconciliation. In 1907 Mr. Moore became rector of the Chapel of the Mediator, which was removed from Seventeenth and Lombard Streets to the present site at Fifty-first and Spruce Streets, largely through his successful efforts, and where he remained until Thanksgiving Day of last year, when he returned to St. Philip's, having accepted the appointment of special preacher. The services were held the following week in the same church where he was ordained and which he loved so well.

Rev. Charles W. Duane

On Friday June 18th, at his summer home in Ventnor, N. J., Rev. Charles W. Duane entered into rest in the seventy-ninth year of his age. The deceased was at one time one of the well-known and conspicuous clergymen of the diocese. He was of distinguished ancestry, a lineal descendant of Benjamin Franklin. A native of Philadelphia, he was one of the last survivors of the Class of '58 of the University of Pennsylvania. At Alexandria Seminary he was a contemporary of Phillips Brooks, of whom he remained a lifelong and very intimate friend. Mr. Duane was for several years the rector of St. Andrew's Church, West Philadelphia. The last years of his active ministry were spent in Boston as the rector of the historic Christ Church (associated with Paul Revere) and he retained his canonical connection with the Diocese of Massachusetts to his death, though since retirement he had made his home in and about Philadelphia. He had read and travelled extensively, was the possessor of a wonderful library, a man of exceeding charm of personality and a keen observer of men and events. The circle of friends who were privileged to meet him in these latter years will sadly miss him. He is survived by a widow and three children.

Rev. Horace F. Fuller

In the death of Rev. Horace F. Fuller, on Friday, the 17th of September, the diocese has suffered a distinct loss. The deceased was one of the most active and efficient of our diocesan clergy; deeply interested in many of the activities of the Church here in Philadelphia.

A native of Washington, Mr. Fuller was graduated from the Philadelphia Divinity School in 1888, in which year he was made deacon by Bishop Whittaker and advanced to the priesthood in 1889. His whole ministry was spent in Philadelphia (1888–90 at Holy Comforter, West Philadelphia; 1890–93 as vicar of old St. Paul's; 1893–1902 rector of Trinity Church, Southwark; and from then at Trinity Church, Oxford). His rectorship at the historic church of Oxford has been notable for the careful and artistic "restoration" of the ancient edifice, the embellishments and improvements of the buildings and grounds, the gathering of a considerable endowment. Under his inspiring leadership the parish was manifesting not a little

missionary enthusiasm. Mr. Fuller was one of the deputies to the Provincial Synod, an overseer of the Divinity School, and a member of various boards and commissions and committees of the diocese, notably of the Committee on Charters of which he was chairman. He is survived by a widow (who was Miss Marion G. Nimlett) and three children. The deceased was in his fifty-first year.

MINUTE

Regarding the Rev. Mr. Horace Frederick Fuller, unanimously adopted by the Vestry of Trinity Church, Oxford, Philadelphia, September 21, 1915

The members of the Vestry of Trinity Church, Oxford, Philadelphia, having learned with great regret of the death of the Rev. Mr. Horace Frederick Fuller (its rector), wish to express to his family their sincere sympathy, and to record on the Vestry minutes their appreciation of the untiring energy, the unswerving truthfulness and the unfailing kindness which characterized and impregnated Mr. Fuller's entire rectorship of nearly thirteen years.

JAMES LOGAN FISHER,
Secretary of the Vestry.

Anna Buckley Newbold

The death of Mrs. John S. Newbold, on August 3d, took from our midst a very strong personality, and breaks another of the links which have united the simple Philadelphia of the '40's with our modern city of today. All her early life was spent under the influence of Bishop Stevens, then rector of St. Andrew's Church; after her marriage she became identified with St. Mark's. At the time of her death she was a member of the Church of the Ascension.

Her greatest interests, however, lay in the Church of Our Saviour, Jenkintown, with which the Newbold family has been closely associated for over sixty years. The duties of bringing up a large family left her with little time for active church work, but her quiet deeds of charity were innumerable. Her mind was wonderfully keen, and her interest in modern languages and literature was a great inspiration to those privileged to be with her; and it is rare to find in any one of her advanced age such an appreciation of all questions of the day.

Her health had been remarkably good until shortly before her death, which occurred at her home, Newbold-Vernon, Jenkintown, where she had lived for over half a century.

Patty D. Neill

"In the Communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope;" early in the morning of Passion Sunday, March 21, 1915, at her home, 2118 DeLancey Place, Philadelphia, Patty D. Neill entered into Life. Her's was a strong personality, and her never-failing patience, courage, and cheerfulness, were an inspiration to all whose privilege it was to know her. She had been much of an invalid for a number of years, and was the last surviving member of her immediate family,—a family closely identified with St. Clement's Church, almost from the beginning. In spite of the many sorrows that came upon her, as her family were taken from her, one by one, in quick succession; in spite of the retired life that ill health forced her to lead, her interest in all that concerned the Church at large, never flagged, and her love, and devotion, to St. Clement's, the parish in which she was once such an active worker, remained steadfast to the last.

Requiescat in pace.

S. G. M. Maule

Departed this life at Bryn Mawr, Pennsylvania, on July 1, 1915, Samuel George Morton Maule in the sixty-fourth year of his age.

He was a member of the parish of the Holy Trinity in Philadelphia.

Mr. Maule had been a Trustee of the Hahnemann Hospital in Philadelphia for the past twelve years, and visited the Hospital almost daily. He was on the finance and building committees and deeply interested in the general welfare of the hospital.

Mr. Maule was also an active manager of the Foulke and Long Institute, a home for the education and business training of orphan girls, a Vestryman for the last five years of the Church of the Crucifixion, and one of the Board of Trustees of "The House of The Holy Child"—a home for colored infants—in West Philadelphia.

In all of these organizations he took a vital interest, and his advice and counsel will be sorely missed.

EDUCATIONAL DEPARTMENT NOTES

The Educational Department finds doors of opportunity opening on every side. The Educational Secretary received such hearty invitations, found such a warm welcome in so many parishes, that the desire grew that every parish and mission might be personally visited; that the message of the Mission Study Classes in some form might reach the whole church in the Diocese of Pennsylvania.

With this hope before us the Bishop appointed an Extension Committee consisting of twelve Mission Study Class Leaders, four Seniors, four Juniors and four men. Rev. Harrison B. Wright, chairman.

On October 13th the Educational Secretary and Mission Study Class Leaders will make their Corporate Communion at the Church House at 10 A. M. The Bishop will be the celebrant and make the address. Immediately after the service there will be a conference on the work of the coming year. Reports will be heard from summer conferences and classes announced.

The Educational Secretary will lead normal classes Tuesday afternoons at 2.30 o'clock and Wednesday mornings at 10.15 o'clock, beginning November 2d, closing December 14th. Application for these classes can now be made. Subject: "The Church's Mission to the Nation." Text-book: "The Conquest of the Continent," by Dr. Burleson, with handbook of Indian Work and handbook of Colored Work. We believe this subject will prove of vital interest; that this is the day and hour for us to consider prayerfully—What it means to be an American, to be a Churchman; What the Church's mission to the nation is. These questions are pressing upon every American Churchman. May the Diocese of Pennsylvania not evade them, but, obeying the injunction of the Bishop, "put ourselves afresh to school with Jesus Christ" and learn more loyally to serve the nation, the Church, above all the Lord Jesus.

ADELINE AVERY PILSBRY,
Educational Secretary.

GIRLS' FRIENDLY SOCIETY

The annual meeting of the Diocesan Council will be held in the parish house of the Church of the Holy Trinity, Thursday, October 21st, at 3 P. M. This meeting is preceded by the election of officers to serve for the coming year.

COMMENCEMENT OF THE DIVINITY SCHOOL

The fiftieth annual commencement of the Philadelphia Divinity School was one which will long be remembered by every alumnus present. The occasion was much saddened by the shadow of the death of the late dean. The commencement exercises took place in the Church of St. Luke and the Epiphany. The procession of the undergraduate body, the graduates, the members of the boards, clergy and bishops formed at three o'clock and marched into the church to hymn 385; the prayers were read by Bishop Rhinelander. Bishops Whitehead and Talbot were also in the chancel. The diplomas were conferred on Frank Whittington Creighton, John Robbins Hart, Jr., M.A., Charles Henry Long, Harold Marshall Lufkin, James Mills, Tage Teisen and William Richard Wood, B.A., by Bishop Whitehead. The Bishop then conferred the degree of Bachelor in Divinity on the Rev. John Mansfield Groton, A.M., 1912; Rev. Joseph Samuel Rowe, 1912; Mr. Kwanichi Matsumoto, 1914; Rev. Thomas Costello Johnson, 1902, and Revs. James Mills, Tage Teisen, William Richard Wood, B.A., Frank Whittington Creighton and Harold Marshall Lufkin, all of class 1915. The Bishop also conferred the degree of Doctor of Divinity on the Rt. Rev. Hiram Hulse, D.D., Bishop of Cuba, who was present to receive it; and on the Rev. Pierre E. Jones, Hayti, West Indies; and the Rev. Joseph Sakunoshi Motoda, Ph.D., headmaster of St. Paul's College, Tokyo, Japan. The Rt. Rev. Hiram Hulse, D.D., was the preacher and took for his text Ephesians 4:10. His advice to the members of the graduating class was specially appropriate and helpful. After the exercises a reception was held in the parish hall by the Bishops and graduates.

The annual meeting of the Alumni Association of the Divinity School was held at the Bellevue-Stratford Hotel. As the Rev. George G. Bartlett is the alumni association nominee on the Board of Overseers, and his election to the office of dean of the school would make him an *ex-officio* member, it was decided to suggest the name of the Rev. Allen R. Van Meter to fill the vacancy which would be created by the resignation of Mr. Bartlett. The report from the meeting of the joint boards said that it is the intention of the board to have a whirlwind campaign for the raising of $500,000 in the fall for the removal of the school and the better equipment of its departments. It was also suggested that an attempt be made to raise another half million to aid in the mission work of the diocese and for the assistance of the Episcopal Hospital. For the ensuing year the Rev. Francis M. Taitt was elected president of the association. There was a larger number of the members of the association present at this meeting than for many years.

The banquet of the alumni association was the jubilee supper. It was served in the hall of the Bellevue-Stratford Hotel, and was attended with great enthusiasm. The speakers for the evening were the Rt. Rev. Philip M. Rhinelander, D.D., Dr. Foley, Dr. Perry, the Rev. Winfield S. Baer, and Mr. Edward James Cattell, the city statistician. The Rev. Royden K. Yerkes, D.D., president of the association, introduced Dr. Perry as toastmaster. He in turn introduced Dr. Foley, who spoke of the life and work of the late Dr. Groton. E. J. M.

SPECIAL APPOINTMENTS OF THE BISHOP

OCTOBER

4. 11 A. M. Church House, Address the Committee of Woman's Auxiliary on Colored Work.
6. 3 P. M. Church Training and Deaconess House, Opening Service.
8. 10 A. M. Rosemont, Church of the Good Shepherd, Bishop's Missionary Day for Main Line Parishes.
11. 2.30 P. M. Bishop's House, Meeting of the Junior Clergy.
13. 10 A. M. Church House, Opening Service of the Mission Study Classes.
13. 8 P. M. Church of the Holy Apostles, Sunday-school Institute.
20. 10 A. M. St. Peter's Church, Germantown, Bishop's Missionary Day for Germantown and Chestnut Hill Parishes.
21. 10.30 A. M. Montclair, N. J., St. Luke's Church, Consecration of the Rev. W. R. Stearly, Bishop Suffragan of New Jersey.
25. 8 P. M. Meeting of Church Club.
26. 8 P. M. Church of the Atonement, Missionary Meeting.
27. New York, Meeting of the Board of Missions.
29. Norristown, St. John's Church, Bishop's Missionary Day for Schuylkill Valley Parishes.

NOVEMBER

1. 3.00 P. M. Dedication of St. Martha's House.
3. 8.00 P. M. Shamokin, Trinity Church, Anniversary Sermon.
8. 2.30 P. M. Bishop's House, Meeting of the Junior Clergy.
   4.00 P. M. Diocesan Board of Missions.
11. 7.00 P. M. Bethlehem, Lehigh University, St. Paul's Society.
16. Richmond, Va., Meeting of Synod of Province of Washington.
22. 3.00 P. M. Church Training and Deaconess House, Quiet Hour.
30. 5.00 P. M. St. Jude and the Nativity, Brotherhood of St. Andrew Conference and Supper.

THE EPISCOPAL ACADEMY
with which was united in 1915
THE DELANCEY SCHOOL

While it is a little too soon to report in any detail the consolidation of the Academy and the DeLancey School, the indications are clear that excellent results will be achieved. The equipment in buildings will probably be sufficient for the needs of the combined schools, but from present appearances all the available rooms will be in constant use.

The combination of the faculties of the two schools provides a staff of masters well qualified by years of experience to direct the studies of the students. From the age of six until the boys are ready for college or business, provision is made for their systematic instruction and progress.

This year is a peculiarly suitable time for those who have heard of the Academy and known of it for years, perhaps, to visit the buildings and become acquainted with all that goes on in this active institution. The best time to call would be before 10 A. M. and between 2 and 4 P. M. The Episcopal Church has had for many years a leading place in secondary education. Such a conference as that of the Head Masters at Wayne, September 14th and 15th, is impressive as an indication of the Church's place and interest in the education of boys and men. There are many reasons why the Episcopal Academy should maintain a foremost place among the schools of this part of the country. The Academy is a diocesian institution and the enthusiastic interest of all church people is confidently invited.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**

(*a*) By disseminating news of the Diocese, its institutions, parishes and missions.

(*b*) By printing letters and pastorals by the Bishops from time to time.

2. **To promote the Missionary and Benevolent Work of the Diocese**

(*a*) By publishing reports and appeals.
(*b*) By recording current news and events.

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Single Numbers . . . . . 15 cents
Annual Subscription (by mail) $1.00
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Episcopal Appointments for October and November

Sunday, October 3—Eighteenth Sunday after Trinity

A. M. PHILADELPHIA—*Calvary*, Institution of Rector, The Bishop
P. M. PHILADELPHIA—*St. Monica's Mission*, Laying of Corner-stone.....The Bishop
Evg. PHILADELPHIA—*St. Alban's, Roxborough*....The Bishop

Sunday, October 10—Nineteenth Sunday after Trinity

A. M. QUAKERTOWN—*Emmanuel*.....The Bishop
Evg. LANSDALE—*Holy Trinity*.....The Bishop
A. M. PHILADELPHIA—*St. George's, Richmond*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. George's, Venango*, The Bishop Suffragan

Tuesday, October 12

CONVOCATION OF NORTH PHILADELPHIA

Thursday, October 14

CONVOCATION OF WEST PHILADELPHIA

Friday, October 15

Evg. DOLINGTON—*St. Wilfred's*.....The Bishop

Sunday, October 17—Twentieth Sunday after Trinity

A. M. WHITEMARSH—*St. Thomas*.....The Bishop
P. M. HATBORO—*Advent*.....The Bishop
Evg. PHILADELPHIA—*House of Prayer*.....The Bishop
A. M. DEVON—*St. David's*.....The Bishop Suffragan
Evg. CONSHOHOCKEN—*Calvary*.....The Bishop Suffragan

Tuesday, October 19

CONVOCATION OF GERMANTOWN

Sunday, October 24—Twenty-first Sunday after Trinity

A. M. PHILADELPHIA—*St. Luke's, Bustleton*.....The Bishop
Evg. FALSINGTON—*All Saints*.....The Bishop
A. M. PHILADELPHIA—*All Saints, Torresdale*, The Bishop Suffragan
Evg. PHILADELPHIA—*Holy Redeemer, Andalusia*, The Bishop Suffragan

Monday, October 25

CONVOCATION OF SOUTH PHILADELPHIA

Tuesday, October 26

CONVOCATION OF CHESTER

Wednesday, October 27

CONVOCATION OF NORRISTOWN.

Thursday, October 28—St. Simon and St. Jude

10 A. M. *Church of the Advocate*, Anniversary of Consecration of the Bishop

Sunday, October 31—Twenty-second Sunday after Trinity

A. M. PHILADELPHIA—*St. David's, Manayunk*....The Bishop
Evg. PHILADELPHIA—*Emmanuel, Holmesburg*....The Bishop
A. M. WELDON—*St. Peter's*.....The Bishop Suffragan
Evg. PHILADELPHIA—*Christ, Franklinville*,
The Bishop Suffragan

Sunday, November 7—Twenty-third Sunday after Trinity

PHILADELPHIA—*Grace, Mt. Airy*—VISITATION,
The Bishop
A. M. PHILADELPHIA—*Trinity, Oxford*..The Bishop Suffragan
P. M. PHILADELPHIA—*Trinity, Crescenivlle*,
The Bishop Suffragan

Wednesday, November 10

Evg. PHILADELPHIA—*St. Barnabas', Germantown*,
The Bishop Suffragan

Sunday, November 14—Twenty-fourth Sunday after Trinity

A. M. VALLEY FORGE—*Washington Memorial Chapel*,
The Bishop
P. M. GULPH MILLS—*Trinity*.....The Bishop
Evg. BRIDGEPORT—*Christ*.....The Bishop
A. M. WYNCOTE—*All Hallows*.....The Bishop Suffragan
Evg. NORRISTOWN—*All Saints*.....The Bishop Suffragan

PROVINCIAL SYNOD AT RICHMOND VA.

Sunday, November 21—Sunday next before Advent

A. M. PHILADELPHIA—*St. Stephen's, Wissahickon*,
The Bishop
P. M. GYWNEDD—*Messiah*.....The Bishop
A. M. OGONTZ—*St. Paul's*.....The Bishop Suffragan
Evg. POTTSTOWN—*Christ*.....The Bishop Suffragan

Sunday, November 28—First Sunday in Advent

A. M. PHILADELPHIA—*St. Paul's, Chestnut Hill*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Stephen's, Bridesburg*,
The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

October 4. Monday

The **Committee on Colored Missions** will hold its first meeting at the Church House at 11 A. M., and will be addressed by Bishop Rhinelander.

For **Clerical Brotherhood** schedule, see page 52.

October 5. Tuesday

Meeting of the **Standing Committee.**

October 6. Wednesday

The **Church Training and Deaconess House,** 708 Spruce Street, will open for the fall term. Lectures will begin Thursday, October 7th.

October 11. Monday

Meeting of the Domestic Committee of the **Woman's Auxiliary** at the Church House at 10 A. M.

Executive Committee of the Divinity School meets at Church House at 4.30 P. M.

October 12. Tuesday

Stated meeting of the **Altar Guild of the City Missions** at the Church House at 3 P. M.

October 13. Wednesday

Corporate Commission of **Educational Secretaries and Mission Study Class Leaders.** Church House, 10 A. M. Celebrant, the Bishop. Address. This service will be followed immediately by a conference, plans for winter's work, and reports of Summer Conference. Announcement of classes will be made.

October 18. Monday

Meeting of the **Foreign Branch of the Woman's Auxiliary.** The Rev. Rogers Walker, of Kyoto, Japan, will address the meeting.

October 19. Tuesday

Meeting of the **Convocation of Germantown** at St. Paul's Church, Chestnut Hill, with a celebration of the Holy Communion at 11 A. M. The Rev. John H. Chapman, Rector.

October 21. Thursday

Girls' Friendly Society. Annual Meeting of Diocesan Council (preceded by election of officers), Holy Trinity Church, 3 P. M.

Meeting of the Board of Managers of the **Bishop White Prayer Book Society** at the Church House at 4.30 P. M.

October 25. Monday

The regular monthly meeting of the **Indians' Hope Assotion** will be held in the Church House at 11 A. M.

Meeting of the **Church Club** in the Club Rooms at 8.15 P. M. The topic for discussion will be "The Churchman as a Citizen," and it will be opened by H. D. W. English, of Pittsburgh. A large attendance is hoped for.

October 28. Thursday

General meeting and reception to the National Secretaries of the **Brotherhood of St. Andrew** at St. Simeon's Church, Ninth and Lehigh Avenue, at 8 P. M.

THE BICENTENARY AT OLD ST. DAVID'S CHURCH, RADNOR

Two hundred years ago, on the first Sunday in September, 1715, the present building of St. David's Church, Radnor, which is still in use substantially unaltered, was sufficiently completed to be opened for public worship under the ministry of the Rev. John Clubb who had been appointed the previous year by the London Society for the Propagation of the Gospel in Foreign Parts to take charge of the Radnor Congregation, on its own petition. To commemorate the two hundredth anniversary of this first use of the present edifice, the vestry arranged special exercises for Saturday, September 4, and Sunday, September 5, 1915.

The congregation of Radnor dates from the year 1700 or earlier. One historical writer says that "the first English services in the vicinity were held" at the house of William Davis. "Afterwards in a log cabin built upon his plantation, which burned down early in 1700." In a certificate, still extant, signed by the church wardens and others of the Radnor congregation in 1719, after the death of Mr. Clubb, it is stated that: "the Reverend Dr. Evans hath preached the Gospel at Radnor at the House of Mr. William Davis one of the Subscribers once a Fortnight from Novr. in ye year one thousand seven hundred all ye time he was resident. at Philadelphia without any reward from us and since his return from England which was on the twenty-second day of March 1716/7 untill the latter end of June last he preached at St. David's Church at Radnor and at Trinity Church, Oxford, alternate every other Thursday (vizt.) one Thursday here and another at Oxford." The first definitely established date of a congregation at Radnor, with some sort of an organization, is therefore November, 1700; though and it is definitely stated in the above-cited certificate that the Rev. Dr. Evans "laid ye foundation of ye Church of England first in these parts." There remains, however, the respected tradition that earlier services had been held with some regularity in the log cabin "burned down early in 1700," probably conducted by lay members of the congregation. Oldmixon's work, published in 1708, relates: "Within land lies Radnor or Welshtown, finely situate and well watered containing about fifty families; in this place is a congregation of Church of England-Men; but no settled minister."

The Rev. Mr. Clubb, the first "settled minister" at Radnor, writes under date of October 6th, 1714, referring to his people at Radnor: "They met me unanimously upon the day appointed, vizt. the 7th of last month, and at the same time heartily engaged themselves to build a handsome stone church. They subscribed that day a tolerable sum to the carrying of it on, and obliged themselves to make it good, and for the rest I shall use all the means I am able to effect it by collection. Indeed they are a large Congregation of well-affected people to the principles of the Church."

The congregation were faithful to their word, and set to work to build their "handsome stone church." Acrelius's "History of New Sweden" relates:

"But something peculiar is to be seen among the English at the laying of the foundation of a church.

"On the 9th of May, 1715, Pastor Sandel (the Swedish missionary at Wicacoe, Philadelphia) was invited to attend the laying of the foundation of Radnor Church sixteen miles from Philadelphia. First a service with preaching was held in a private house then they went in procession to the place where the church was to be built. Then a prayer was made, after which each of the clergymen laid a stone according to the direction of the master-mason."

And the Rev. Andreas Sandal himself has written down in his diary: "(1715) May 9. In company with several English clergymen Mr. Talbot, Guerney and Club, I went up to Radnor where we laid the cornerstone of a church." By the beginning of September in the same year the church was ready for services and is still in use as it first stood without material alteration. The stone staircase leading to the gallery from the outside was added in 1771; and the vestry-room opening into the church on its north side was added in 1871, replacing a very much older and smaller structure which had fallen into decay. But the walls of the old church itself stand now as first stood in 1715.

The celebration of Saturday, September 4th, was held on the church grounds in "the grove" facing the church, where a speakers' stand had been erected and a large audience sat or stood in front of it under the shade of the old trees. The proceedings were opened by an invocation delivered by the rector, the Rev. Dr. James Hart Lamb, followed by the singing of a hymn led by members of the choir, in which the whole assembled people joined, and accompanied by the old bass viol once used in the choir before the days of organs and which still made itself heard above the singing. Dr. Lamb then read a number of letters from invited guests who were unable to be present, including the Bishop of the Diocese and the Bishop Suffragan, both away on their summer vacation, and from Governor Brumbaugh, who was in San Francisco attending the exercises of "Pennsylvania Day" at the Exposition. Dr. Lamb then introduced, as the first speaker, ex-Governor Pennypacker, from St. James' Church, Perkiomen, which was in early times closely associated with St. David's. Governor Pennypacker is also President of the Pennsylvania Historical Society. He spoke extemporaneously, making a forceful, vigorous and highly interesting address, in part as follows:

"I congratulate you upon this interesting event, and there are other causes of congratulation. The northeast storm which the forecaster promised is not here, and instead we have clear skies and the sun shining—shining perhaps too much for some of you. But the clouds may again gather. I see here before me an audience of distinguished gentlemen and of no less distinguished women. Not only are they as distinguished as the men, but they are far more attractive, and all of these are subjects of congratulation.

"This is the two hundredth anniversary of an important church, and I have no doubt you expect of me that I should have something to say, at least, about the church. I should not have come here had it not been that I have something to present to you. What is the meaning of the Episcopal Church? What is its significance? Many ecclesiastical writers have been led into the temptation to assert that in England there was organized a separate church, and that that church continued separately throughout the ages. In my judgment this is a mistake, and when men start out on the wrong road, the farther they travel the farther they get away from their destination; and beside, if we pursue wrong ideals we are apt to lose the benefit of that which is the truth. For a thousand years there was no Christian Church in Western Europe except the Church of Rome. All of the churches in the different countries of Europe looked to Rome as the head of the Christian Church. For fifteen hundred years the greatest minds, the highest intellect of men,

devoted itself to the service of the Church. The highest development of art, the best training in music, all concentrated in that direction. The result of it is that the prayer book is of perfect construction. Like the game of chess, nothing can be added to it and nothing can be taken from it without a distinct loss; and the man who would cast it aside gives an exhibition of folly. Now, in my judgment, the glory of the Episcopal Church is that when there came the outburst of the Reformation, that Church refused to go to the extremes of the wild reformers. It refused to be iconoclastic, and it preserved for the English-speaking people the Prayer Book, the Te Deum, the Magnificat, the Prayer of St. John Chrysostom, and that glorious production, the Litany. Now to me that is what the Episcopal Church means: the preservation of the learning and accomplishment devoted to ecclesiastical study through the ages that she has made for us. This church is a representative of the Episcopal Church in America. The Episcopal Church in America was built up, supported and maintained by the Society for the Propagation of the Gospel in Foreign Parts, a London organization. Your rectors, or missionaries as they were called, were supplied and compensated by that Society. We are told by Humphrey that the Society for the Propagation of the Gospel was due in the first place to the bounty of Queen Mary. She gave two hundred pounds a year for its support. It was established by King William and was carried forward to its great success by the aid of Queen Anne. When William died in 1702 a committee of that Society waited on Queen Anne and she promised them to do all that she could do to continue so worthy an object, and she did it.

"You are unaware that the personal prayer-book of Queen Anne—of William and Mary, later held by Queen Anne—is now on this side of the Atlantic. It is a folio printed at Oxford University, bound in full morocco, with the monogram, the royal monogram, of William and Mary stamped on the binding fifteen times. Along with the monogram is a crown. In its printed prayers and in its Litany the names of William and Mary are mentioned, as well as the Queen Dowager and Anne of Denmark, subsequently the Queen of England. It has seemed to me that it would be an eminently fitting thing if this prayer-book should be used in public for the first time in America at this celebration of the two hundredth anniversary of the establishment of St. David's Church. It would not become me in the presence of this audience, and especially in the presence of your rector, to attempt to repeat any of the prayers." His address concluded as follows:

"The Church is a conservative institution and especially may that be said about the Episcopal Church, and well it is that this is the truth. There was never a time in the history of mankind when there was more need of holding fast to that which is good. We are in danger of losing many of our standards of life. People are forgetting their homes. They are living in apartment houses. They are failing to get the impression which earlier was made by the home. We are trying to live in the winter time in Florida and in the summer time in Maine, and we fail to get the influence which comes from home associations. All of this is a distinct loss in statecraft. Demagogues go through the country preaching all kinds of wild nonsense and the people listen to it. Mountebanks in the guise of religion for the sake of making money pour vulgarity and profanity into the ears of those who come to listen. All of which is an indication of a bad, to some extent, mental condition and a bad moral condition. Now the significance of the Church is that you ought to stand fast in the enlightened ways, find out that which is true and hold to it; to be steadfast and immoveable in what your conscience dictates to you to be right. This is the meaning, in my judgment, of this Church of which you are a part and of St. David's to which you belong."

At the conclusion of the hearty applause which greeted Governor Pennypacker's remarks, the rector introduced Mr. Henry Budd, Chancellor of the Diocese and President of the Church Historical Society, who made an able address on "St. David's as a Symbol." Extracts from Mr. Budd's address are given here.

"Two hundred years ago—more than half a century before the Colonies assembled in the Continental Congress declared their independence of Great Britain, and only thirty-three years after the coming of William Penn to Philadelphia—on the first Sunday in September, 1715, divine worship was first performed in the venerable church before which we have gathered. On the eve of the first Sunday in September of 1915 we have come together to commemorate the opening of St. David's for the service of God. When the voice of the priest, the Rev. John Clubb, a missionary of the Society for Propagating Christian Knowledge, was raised in that initial service, the Treaty of Utrecht had given peace to France, England, Holland, Austria, Germany and Spain; to last, with a trifling interruption as to some of the German powers, for some thirty years —a long peace in the Europe of those days—and in America to last until 1744. The year before the opening of the church, the Hanoverian dynasty, in the person of George I had been established in England; while in 1715, in Scotland, the gallant Earl of Mar was struggling in support of the falling cause of the Stuarts. . . . In that year, 1715, Austria had added to her dominions the Netherlands and the duchies of Milan and Naples, and a newspaper was published, for the first time, in Germany. There was then a period of peace. Now, at the end of two hundred years Europe is in the bitter throes of war-born agony, and we in this country gaze with wonder, and with a compelled admiration but none the less with horror and sickness of heart, at the spectacle of a contest of nations more fearful in its character, more marked by military ability, by national devotion and self-sacrifice, and at the same time by more scientifically applied brutality and by more disregard of the rights of non-combatant countries, than has been any war waged between civilized powers of which we read in history. So far let us be thankful it has been to us but a spectacle.

"St. David's, Radnor! Turn to the church building itself. It stands practically unaltered at the end of two hundred years. Is it not a history, a monument of piety and reverence? Of reverence, not only for the great truths to the maintenance and propagation of which the building was dedicated, but of reverence for the means, the instruments, used for the spreading of the knowledge of those truths and the maintenance of piety amongst those who have acknowledged them. . . . The deep sense of reverence inspired and controlled the members of the parish and made them strong to protect and maintain, in its integrity, the outward and visible sign of faith, devotion, sacrifice and loyalty presented to all eyes and hearts by the sacred edifice, practically unchanged. So as today we look upon the old church bearing the name of the old Welsh saint, it is to us a symbol of reverence and piety, and in addition and more especially of the fixity of the Christian Faith as

declared by the Church. In secular life and secular government alteration, turmoil, confusion real or apparent, constitute the rule. We strive after what are or what we believe to be better or higher standards than those under which our secular life is passed. Conditions of life must constantly improve or there is a failure in human duty. The race lives and learns. It sometimes seems to forget. It generally advances; it sometimes seems to retrograde. . . . And not only in government is there this restlessness, this state of flux; the same rule applies in science. The accepted theory of yesterday is not the accepted theory of today; nor can we be sure the accepted theory of today will be the accepted theory of tomorrow. And what is true of government and science is true of all the manifestations of secular life; turmoil, uncertainty, forward movements, backward movements, progress as a general result but often real or apparent set backs. All marked by change as a characteristic. When we turn our eyes to the Church, how different! Here we do not have the spectacle of a body of men left to work out their religious belief, or to create for themselves such form of church government as may seem to them good. Man is not given, as it were, a starting point and then told to select a course anywhere under the wide heaven for himself. He is not given material and then told that, when the proper time comes, he may throw away that material and destroy that which he has built therewith; and that he will then receive, or be allowed to seek, new material and with that new material construct a new and improved edifice. Far different is the case. There is laid once and forever the divinely appointed foundation of religion, of Christianity. The Faith is once delivered to the Saints and from that Faith it is not permitted to take away a jot or a tittle; and to it, whatever pious beliefs may be indulged, it is not permitted to add anything whatever as necessary to salvation. The Faith is fixed, and those to whom the Faith is delivered are not left to build up such a society or organization as they may deem best adapted to preserve that Faith or to cause its more efficient presentation to the world at large. No. The same divine Master from whom comes and upon whom is founded the Faith, ordains and erects His Church, the Holy Catholic Church founded on the Apostles and Martyrs, endowed with its greater and lesser sacraments and with its three-fold order of the ministry existing today, as of old, through the Apostolic succession, reaching out unto all the world, claiming as its child, even though strayed into heresy or schism, every baptized person, and holding up to all who have never entered into the blessed fold the banner of the Crucified, beseeching them to come unto it. Surely if there be anything in this world fixed it is the Church which guards and proclaims the unchanging Faith, the faith in Jesus Christ, the same yesterday, today and forever! How blessed is the thought that there is something fixed, something stable, something to which we may cling with positive assurance amidst the toil, the turmoil, the changes of the outer world!

"Of this fixity, how admirable a symbol is the Church of St. David's. Its name brings before us the princely saint, who preferred the monastery to the court, who became a missionary to Britain, who by his eloquence in defence of the ancient faith routed the adherents of Pelagianism, and, called by the voice of the old Archbishop, took up the labors of the see of Cærleon, lived and worked among the Welsh during a long life and removed the seat of his episcopate to the spot which now bears his name at the western extremity of Wales, building his cathedral where it would always be confronted by that great verity of nature, the mighty ocean. The name of this church speaks of fixity and so does the cross borne upon its inner walls, made from stone which had formed part of the original stone-work of the Cathedral of St. David, reared in 1180 by Bishop Peter de Lera and made glorious by Bishop Gower. But this old structure itself, the old original structure, speaks most loudly to us of the fixity of what it represents and the reverence which is due. Probably the oldest existent edifice built for the service of our Church—the original Christ Church was built in 1695 but the present building dates from 1727—Gloria Dei was built in 1698 or 1700 but not for the use of our communion—St. David's has remained unchanged in any essential particular. Older than Carpenters' Hall, older than the State House now hallowed by the name Independence Hall, does not this building speak to us in trumpet tones of the fixity of that which it represents—the Church of God?"

Mr. Budd was followed by the Rev. Alden W. Quimby, pastor of the Methodist Episcopal Church at Berwyn, and a noted local historian, who spoke briefly; and the exercises ended by the singing of another hymn.

The church was dressed with flowers, as is usual "anniversary Sunday"—the first in September of each year—and was filled to overflowing with its own congregation and visitors from the country roundabout. Two members of the Welsh Society were present in honor of the occasion. The Rev. Mr. Halsey's brother, Mr. Edward Biddle Halsey, an accomplished musician and formerly organist of Holy Trinity, Philadelphia, officiated at the organ. The Messrs. Halsey are sons of a former rector, who died in the rectorship, and in their youth lived in the old rectory which is still standing.

The Church was also filled at the evening service, where the preacher was the Rev. Henri Motier Galley Huff, Minister-in-charge of St. James', Perkiomen, a church which was in earlier times closely associated with St. David's, both being served by the same incumbent. Mr. Huff's subject was the missionary genius that presided over and directed the work of Christian education and Christian religion among the early planters of Radnor, Montgomery and along the Perkiomen, antecedent to the building of St. David's Church. He said, in part:

"The men most active in those early days and through whom this genius expressed its power and influence, were George Keith, Evan Evans and Mr. Nicholls. To no one of these ministers are we more indebted for the preparation, and as a forerunner of the work of the Church of England in these communities than to George Keith. . . . George Keith, who came to Philadelphia in 1689, was a Quaker preacher. He was a great light among the Friends. His religious campaign, in visiting, testifying and preaching everywhere a revival and return to the true following of Quakerism, put him at variance with the Meetings from Philadelphia to Concord. He gained many followers who remained steadfast to his teaching, and continued as his adherents after Keith had been condemned publicly in Philadelphia, 1692, and by the Yearly Meeting of London in 1694. . . . It is at this point of the controversy between the regular Friends and their independent religious neighbors, that we meet with the beginning of the Church of England's work among its own people in the Province of Pennsylvania. . . . The results of the Keithian movement and its

consequent establishment of independent meeting houses created a favorable opening for the Church's administration and justified the call by the people of Philadelphia for the services of an authorized and qualified minister. . . . The second of these ministers to be sent to Christ Church was the Rev. Evan Evans. He engaged himself in the large work of ministering to his own people and to the Welsh Quakers of Radnor, Montgomery and Perquihanna (Perkiomen). He succeeded in the ministry of preaching and instruction that he conducted in the homes and "independent meeting houses" of the Keithian Friends. . . . The value of the religious movement under George Keith that made possible the splendid results for the English Church under Dr. Evans' ministry cannot be too highly estimated. . . . The arrival of Rev. George Keith in 1702, the former Quaker preacher, as the first general missionary to America, under the Venerable Society of London, gave new force to Dr. Evans' work with the Keithians; and the presence of George Keith among his former followers created 'a circumference of enthusiasm.' St. John's Church, Concord, was established, St. Paul's, Chester, was erected and St. David's, Radnor, St. Peter's and St. James', Perkiomen, in their formative parish life, were begun and developed. . . . The celebration of the long and worthy career of this venerable church ought to lead us to study the possibility of a larger service that St. David's may render in co-operation with other churches, to those Colonial parishes which were companions with this in its vicissitudes and embarrassments of days gone by. . . . Of the eleven such parishes in our diocese, which formed the major part of the Conference of 1784, and the State Convention of 1785, three have attained the happy surroundings of a temporal prosperity and independence through the generosity and sustaining power of their people. St. Thomas', Whitemarsh, Trinity, Oxford, and St. David's, Radnor. The other eight, together with a few near Colonial churches are in need of and receive diocesan aid. . . . These parishes are far from dead, and they need not die if they can receive the care of parishes whose consecrated wealth was inherited—in a measure—through the industry and thrift of ancestors who were trained, and whose integrity was fixed, by the Christian influence of the country church. . . . These rural churches need to be revived and their parochial life reconstructed. Three of them give a guarantee now of their power to live and do and meet the demands of the present revival of rural life in its social and industrial economics and its religious needs—St. Mark's, Honeybrook, St. Peter's in the Valley, and St. James', Perkiomen. The work of aid and sustentation of these worthy monuments of the past can be secured for years to come at a small annual outlay. I have ventured to give this turn, in appeal, to the celebration of yours today because the future that is before us in this Diocese calls for precisely the same energy, the same intelligence and wisdom, and the same consecration, which brought St. David's into being two hundred years ago."

The Sunday commorative services were held in the morning, with the Holy Communion, and in the afternoon. The morning service was conducted by the rector assisted by the Rev. James Biddle Halsey, rector of St. Timothy's, Roxborough, who preached the sermon. Mr. Edward B. Halsey was the organist.

Summary of Sermon

Galatians 4 : 6, 7. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

No attempt was made to sum up the 200 years of history commemorated at Old St. David's Church, Radnor, September, 1715–1915, save to quote a paragraph from a published history of the church: "The old Welsh Church of Radnor, from its establishment during the reign of William III, of England, to its present condition under the twenty-seventh President of the United States of America; by its connection with so many incidents of history; by the uniqueness and simplicity of its appearance and location; claims the deepest reverence and interest from all religious denominations. And when it is remembered that old Radnor Church is a foster parent of some six other parishes, at least four of which have been organized more than a century and a half; that it was established three years before the birth of John Wesley; and that its history antedates by more than half a century the birth of Walter Scott, of Lord Byron, of Napoleon Bonaparte, and of many other characters who, figuring so prominently in the world's history, passed out of it long before the memory of the present generation, then, indeed, can the real antiquity of the church be better appreciated, and fullest sympathy accorded to the sentiment which would have this old pile remain unaltered."

The theme of the sermon was The Meaning of the History Commemorated; summarized as **the fact of sonship, the reality of inheritance, the perspective of the centuries.** Sonship is not an acquired attainment, but an inheritance by birth or adoption. Even the Prodgal Son remains a son, and because he is a son is welcomed home a son and not a servant. Said Phillips Brooks to the boys of St. Paul's, Concord: "As I watched your sports today and you called to one another across the field, I heard many of the names great in American history. It is only worth while to have had ancestors who have served their country well if out of the pride of birth you win high-minded reasons and desires to follow nobly where they led so well. Men's truest ancestors are the great of all ages, if from them we know how to draw the inspiration which leads to wise dissatisfaction with the mean, the false, and the unchristian." **The sons of St. David's** are rich heirs of sincere and devout forefathers, the very building a witness to the enduring solidity with which they labored, not merely for themselves but for their children's children. Children never for long years appreciate the devotion and sacrifices of the fathers and mothers who have bequeathed them education and training. Many a distinguished man, like the great Bishop Whittingham of Maryland, might proudly credit his learning to his mother. Out of this fundamental fact of sonship and the accumulated inheritance of successive generations comes the **perspective of the centuries,** which alone can solve the dark problems of these troublous times. Many are losing faith when they see the innocent suffering wrongfully at the hands of a nation that has made lies its refuge and under falsehood hid itself. Is there a God? Does He care? Is He impotent? **Time will vindicate the right,** and history add to the stigma of "Punic faith" the parallel phrase of "Prussian honor."

Other generations have faced the riddle, and found the answer: **"Hath God forgotten to be gracious: and will He shut up His loving-kindness in displeasure? And I said, It is mine own infirmity: but I will remember the years of the right hand of the most highest. I will remember the works of the Lord: and call to mind thy wonders of old time. . . . Thou hast mightily delivered thy people: even the sons of Jacob an Joseph."**

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

FOREWORD

Four months have elapsed since the editor last prepared "copy" for this department. Summer is supposed to be the "dead season;" and of news (as the journalist would term it) there is little to report. But of happenings of more than momentary interest there has been an unusual amount since we last went to press. What follows is an endeavor "to gather up the fragments, that nothing be lost;" in line with our aim to make THE CHURCH NEWS month by month a record of what has happened in the diocese, irrespective of its being "up-to-the-minute" news.

In beginning another volume, the editor sincerely thanks all who have made his past labors possible and asks for a continuance of such assistance. The regular receipt of all the parish papers published in the diocese (only a part of them do we see with any regularity, some not at all) will be the greatest help. Items of general interest, descriptions of gifts and memorials and (particularly) *advance notice of public meetings* by the organized activities of the diocese, are especially desired.

We trust it will not sound ungracious to add that, to appear promptly, THE CHURCH NEWS having to go to the printers, a time limit has to be made for the receipt of communications. For this department it is the 15th of the month.

BENJAMIN S. SANDERSON.

All Hallows' Rectory. Wyncote, September 15, 1915.

Bishop Rhinelander and his family returned to Philadelphia about the middle of September, the greater part of their vacation having been spent at Rockport, Mass. The Bishop gave a series of addresses at the Cambridge Conference and was also one of the speakers at Silver Bay.

Bishop and Mrs. Garland, after several weeks spent in Canada and the Maine woods, returned to the city October 1st.

The missions in the Convocation of Germantown are showing steady growth, evidencing faithful work on the part of the missionaries. During the past convention year they report 361 baptisms, 162 confirmed; and the number of teachers and scholars make a total of 2,349.

St. Andrew's Church, Yardley, has become self-supporting. A very effective parish house has been erected at a cost of about $8,000.

At Emanuel Church, Quakertown, where the work of our Church has for several years been attended with peculiar difficulties, there is a marked revival of interest and the outlook appears most hopeful.

In the spring fifty persons in the district known as Feltonville (a rapidly developing section of Philadelphia) petitioned the Bishop to establish a mission in that section. The petition set forth, among other facts, that "sixty-five communicants of the Episcopal Church were personally interested in the proposed undertaking."

St. George's Church, Richmond, together with much other aggressive work being carried on, has inaugurated a promising Italian mission into which more than sixty communicants have already been admitted.

The Rev. Richard J. Morris has resigned the rectorship of the Church of the Epiphany, Germantown, to become associated with the Rev. A. J. Arnold (Secretary of the Bishops) at the Church House. He and his family will make their home this winter at the Normandie, Thirty-sixth and Chestnut Streets. Mr. Morris will also assist the Rev. Dr. Hodge at the Church of the Ascension.

The Rev. John L. Holah, sometime associated with the rector of Ridley Park in the work of adjacent missions, is now in charge of St. John's Church, Concord, in the Convocation of Chester.

The Rev. Francis B. Barnett, of the Diocese of South Dakota, has entered upon his duties as rector of Christ Church, Ridley Park. The new incumbent is a graduate of Berkeley Divinity School. He is married and has two children. With Ridley Park he retains the oversight of the work at Essington. The mission at Moore and vicinity is now in charge of the Rev. H. W. Gernand; and that at Eddystone (as noted elsewhere in these columns) is undertaken by the Rev. W. A. Anthony.

The Rev. E. H. Bonsall, Jr., was one of the "rookies" in the military training camp at Broomall, Pa., from September 4–7. He reports it "a most delightful and wonderful experience."

The vacancy in the rectorship of the Church of Our Saviour, Jenkintown (through the resignation of the Rev. George G. Bartlett to become Dean of the Divinity School), has been filled by the acceptance of a call by the Rev. John Mansfield Groton, M.A., one of the curates of Grace Church, New York City, who came into residence October 1st. Mr. Groton is a son of the late Dean Groton, is a graduate of Harvard and of the Philadelphia Divinity School (he was the Honor Man of Class of '12), took graduate work for several months abroad. Since his ordination he has been engaged in the work he is just leaving. He is unmarried and it is expected that his mother will make her home with him.

The Rev. Edward Cosby has resigned the rectorship of Trinity Church, Collingdale, and returned to the Diocese of New York.

Despite the great heat, the Chapel of Galilee Mssion was crowded on Sunday evening, August 15th, workers, converts and friends gathering to celebrate with the Rev. J. J. J. D. Hall, the completion of seven most successful years as superintendent of this very important church work located in one of the crowded and most vicious centers of our city. A most attractive programme was rendered and the addresses were filled with eloquent

testimony of the good work Mr. Hall has been able to accomplish in these years. It is significant that out of the thousands who have been turned to a better life through the agency of the Galilee Mission, "more than twenty men have sought Holy Orders" and a very considerable number of others (both men and women) have devoted themselves entirely to distinctive Christian work.

The energetic parish visitor of the Church of the Ascension (Broad Street below South) has started one evening of each week a class for teaching adult Italians to read and write English. This should serve a very useful purpose and attract to the church many of that race who are no longer affiliated with the Roman Communion.

With the October issue of *The American Church Sunday School Magazine*, published by George W. Jacobs & Co., 1628 Chestnut Street, Philadelphia, the Rev. Herman L. Duhring, D.D., will sever his connection as editor. Dr. Duhring, owing to advancing years, has felt reluctantly compelled to relinquish some of his responsibilities. The Church at large knows how well and how acceptably Dr. Duhring has edited the magazine and knows also somewhat of his untiring energy in behalf of the children's Lenten offering for Sunday-schools.

Dr. Duhring will be succeeded, as editor, by the Rev. Stewart U. Mitman, Ph.D., of South Bethlehem, Pa., who is field secretary of the Board of Religious Education of the Province of Washington. Dr. Mitman is peculiarly qualified for this important position and will bring to his new duties all those talents which have made him such an important factor in the educational work of the Church. Under his editorship the magazine should go forward to even greater things than it has achieved heretofore.

A gratifying feature of the annual report of St. Paul's Memorial Church, Overbrook, is that for the past year (to quote the accounting warden): "We have contributed for outside purposes practically dollar for dollar what we have spent on ourselves." This, says the rector, "is the accomplishment of the dream of years. It means an enlarged sympathy, a broad vision, a greater efficiency and a greater willingness to serve."

The chapel at Longport, N. J., was served during July by the Rev. W. Y. Edwards, of St. Stephen's Church, Philadelphia, and in August by the Rev. Stewart P. Keeling o St. Peter's, Germantown.

During the absence on vacation of the Rev. Thomas S. Cline, the services at Grace Church, Mt. Airy, were in charge of the Rev. George R. Breed, D.D., recently returned from several months spent on the Pacific coast.

Sunday, June 27th, the Rev. Benjamin S. Sanderson was the preacher in St. Thomas' Church, Bath (Diocese of Western New York), in connection with the centennial of the organization of the parish. He was rector of the parish from 1890–1900.

September 1st the Rev. J. Clayton Mitchell assumed charge of Holy Trinity Church, Lansdale, in succession to the Rev. Abram L. Urban, whose continued ill health obliged his relinquishment of a work which for ten years he has faithfully cared for.

James W. Hazlehurst, who was said to be the oldest living graduate of Trinity College, Hartford, Conn., and widely known in Philadelphia's social life for years, died in the early summer at the home of his cousin, Richard Ashhurst, Clover Hill, Mount Holly, N. J. Mr. Hazlehurst had been connected with the Fidelity Trust Company, 352 Chestnut Street, since its foundation. For years he was an active member of the St. Andrew's Church, Eighth and Spruce Streets, and one time superintendent of its Sunday-school. Mr. Hazlehurst was deeply interested in evangelistic work, and frequently spoke at the Franklin Reformatory and other state institutions. His wife, who died several years ago, was Miss Sally Trott, daughter of the late George Trott.

The Convocation of Norristown is expected to meet in All Hallows' Church, Wyncote, Wednesday, October 27th.

A local association (for Philadelphia and vicinity) of the alumni of the General Theological Seminary has been formed with an Executive Committee consisting of the Rev. Benjamin S. Sanderson, chairman; the Rev. G. Herbert Dennison, secretary and teasurer; and the Revs. Messrs. H. B. Wright, G. J. Walenta and E. R. Noble. There are nearly sixty of the alumni available for membership in the immediate vicinity. It is hoped to have a meeting in the fall or early winter with Dean Robbins as the special guest.

St. Barnabas' Church, West Philadelphia (Rev. Joseph Manuel, rector), observed the first anniversary of the consecration of the church on St. Barnabas' Day, when Bishop Rhinelander dedicated a handsome altar, the gift of Mr. William Ellis Scull, in memory of Bishop Mackay-Smith. The altar is of solid oak, and the front of the base is a carving of Leonardo da Vinci's "The Last Supper," which has often been duplicated in the United States, but never before in wood. The carving, from a single block, is the work of a Florentine artist, who took over a year in the completion of the piece. The Bishop preached at the morning service on the dedication day, and the Rev. D. M. Steele, rector of the Church of St. Luke and the Epiphany, preached in the evening.

Wednesday, September 15th, Bishop Rhinelander officiated at a quiet wedding in St. Martin's Church, Chestnut Hill, the contracting parties being Miss Rebecca Cecilia Duhring, daughter of the Rev. Herman L. Duhring, D.D., and Mr. Charles Reginald Bulley, of Syracuse, N. Y. Owing to the ill health of Dr. Duhring, only the members of the immediate families were present.

By the will of Elizabeth Bartlett, recently probated, the Episcopal Hospital is in receipt of a bequest of $1,000.

During the summer the activities at the Church of the Resurrection, Broad and Tioga Streets, have largely centered about the work on the new rectory. The house on North Broad Street, adjoining the church, is being completely remodeled to conform with the church itself, and when finished will make a very modern and commodious dwelling. It is hoped that it may be occupied early in November.

One of the trag dies of thc summer has been the death from drowning of the Rev. H. McKnight Moore, assistant minister of St. Philip's Church, (Forty-second Street and Baltimore Avenue). The deceased was with his family for his vacation near Lambertville, N. J. The sad event occurred Wednesday, August 18th.

A canoe, in which he, his two sons and three of their companions were making a trip, capsized. The light craft was passing through Welles Falls, a short distance from Lambertville, when it up-

set. Efforts on the part of the clergyman's son and their friends to save him were in vain. The body was rescued after several days' search and the funeral services were held in St. Philip's Church and were largely attended. Mr. Moore (for several years a minister of the Presbyterian Church) was received into our Communion in 1901. For a long time he was vicar of the Chapel of the Mediator (Fifty-first and Spruce Streets), where he did a notable work. Last June, after the vestry of St. Philip's had prevailed upon the Rev. Clarence Wyatt Bispham to reconsider his desire to resign, the Rev. Mr. Moore was made assistant rector. He lived at 4021 Walnut Street, and spent each summer with his family at Lambertville.

September 1st, the Rev. George W. Barnes, rector of St. Paul's Memorial Church, Oaks, Pa., began his work as missionary of St. Sacrament Church, Highland Park. In addition to his parochial duties, Mr. Barnes has been for some time the efficient and painstaking secretary of the Convocation of Norristown, his enforced resignation of which position will be regretted by all its members.

Mr. S. Wesley Sears, organist and choirmaster of St. James's Church, who reorganized the choir of the Memorial Church of the Advocate (Eighteenth and Diamond Streets), and has been in charge of the music there since last October, has withdrawn to devote his entire attention to his other work; and Mr. Adolph E. Voegelin, who has served so acceptably as assistant organist, has taken up his duties as organist and choirmaster since the first Sunday in July. Mr. Voegelin would like to hear from boys in the parish and their friends who desire to sing in the choir. Apply to him at any rehearsal.

The Rev. and Mrs. Benjamin N. Bird, of the Church of the Messiah, Gwynedd, are being congratulated on the birth of a son, Jackson Bird, born Sunday, July 18th.

At its Commencement in June the University of Pennsylvania granted the degree of M.A. (upon examination) to the Rev. William McClelland, assistant minister of St. Matthews' Church (Eighteenth Street and Girard Avenue), Philadelphia.

A fortnight of the vacation of the Rev. Thomas S. Cline (rector of Grace Church, Mt. Airy) was spent in Quebec, Can., where he took duty in the absence of the dean.

The Rev. W. A. Anthony, until recently curate of the Church of the Redeemer, Bryn Mawr, has been appointed by Bishop Rhinelander missionary of the new work started at Eddystone. This community, midway between Philadelphia and Chester, has grown very rapidly through the extensive additions to the Baldwin Locomotive Works and now presents a favorable opening for our Church. A parish house has been given by an anonymous donor, the corner-stone of which was laid by Bishop Garland in July. At an early date it is hoped to break ground for a rectory and permanent church.

By the will of Margaret C. Billard the Church of the Resurrection will receive $300 for a window to be placed in that church in memory of her daughter, Lulu S. Balderson.

The parish house of the Epiphany chapel has been sold to the Orthopedic Hospital authorities, and will be replaced by them with new departments of that institution which will form a memorial to the late Dr. S. Weir Mitchell.

The chapel, which is under the care of the Rev. David M. Steele, D.D., rector of the Church of St. Luke and the Epiphany, with the Rev. Irving McGrew as vicar, is in a thickly populated neighborhood north of Market Street, which has changed much in character in the last few years. The entire plant, church and parish house, makes a most complete equipment for the work of a parish. Its cost was about $100,000. For some time the usefulness of the parish house has been seriously questioned by the rector and vestry of the mother parish. The attendance on the services has gradually fallen to less than a hundred. In the parish house there were even less to use it. It has been estimated that the cost of maintenance has far exceeded its value to the neighborhood. Last year the cost was something more than $9,000, of which the chapel people themselves were able to contribute not quite $2,000. For some years Dr. Steele has felt that the parish house might well be sold. But he has continued to hope that the earnest work of the vicar would finally produce improvement. That hope has not been realized. Mr. McGrew tendered his resignation upon the decision of the rector and vestry to sell.

Dr. S. Weir Mitchell, to whose memory the addition to the hospital will be made, was a prominnet churchman in this city. Upon his death, about a year, ago the Church and medical societies of this and other cities passed resolutions reciting their great loss. It seems fitting that the chapel, since it must be abandoned, will be used as the memorial of so great a churchman.

On the evening of Trinity Sunday the preacher at the Church of the Redemption (Fifty-sixth and Market Streets) was the Rev. Thomas Jefferson Taylor, who in 1850 was the superintendent of the Sunday-school of the old church, and who, with eye undimmed and unabated force, celebrated thus the fifty-seventh anniversary of his ordination to the priesthood. When, in 1835, Tenth Street was the extreme suburb of Philadelphia, Mr. Taylor was a Sunday-school scholar at St. Stephen's, and now, at the age of over ninety, is not only rector of a parish (Advent, Kennett Square), but active in the work of the City Mission. "Father Taylor," as we all love to call him, the youngest of all: may he be long with us to inspire with his presence and lead by example.

The foundation wall of the Church of the Annunciation (Twelfth and Diamond Streets) has been found to be sinking and the building is in danger of condemnation by the city authorities. The rector, the Rev. D. I. Odell, has sent out an appeal for contributions to a fund with which to build a new wall. The amount needed is $10,000. The members of the parish have raised $4,702, and are still working to add to the amount, but since they are all working people the raising of the entire amount among them is an impossible task. If the fund is not secured, the rector says that the church must be closed. This would be a calamity. It has been for thirty years doing a large work in a very difficult field.

A bequest of $5,000 for the Episcopal Hospital is contained in the will of Alice H. Richardson, who died May 31st. The money is for the endowment of a free bed in memory of William H. Richardson.

At the evening service in the Church of the Holy Comforter, West, on Sunday, June 27th, a beautiful silk flag was presented to the parish by citizens of West Philadelphia. The service was a shortened form of Evening Prayer with additions authorized by the Bishop. An ad-

dress was made by a prominent lawyer, Joseph S. Maclaughlin, and the presentation of the flag was by Dr. Moore. The flag was accepted by the rector. The congregation consisted almost entirely of men and taxed the capacity of the church. In accepting the flag the rector referred to the close association of the Church with the city and state from its beginning. He pointed out that a large percentage of the signers of the Declaration of Independence were Churchmen; that the Continental Congress had many churchmen in it, and that in a large degree the organization of the government follows that of the Church. This is the second flag presented to our churches in West Philadelphia.

Since our last issue there has passed from this life a church woman of distinguished lineage and herself possessed of many charms which endeared her to a large circle of relatives and friends. We refer to Anna Jaquette, widow of the late David W. Sellers, Esq., whose death occurred on Wednesday, May 19th, at her apartments in the Rittenhouse. Mrs. Sellers was born nearly seventy-eight years ago in this city. She was Miss Anna Frances Jaquette, daughter of the Rev. Joseph and Elizabeth Jaquette. Her father was for many years rector of the Episcopal Church of St. James the Greater, at Bristol, and also of St. Matthew's Church, in this city. He was also a celebrated Oriental scholar and editor of the first American edition of the Hebrew Bible. He was a descendant of Jean Paul Jaquet, Governor of Delaware, in 1655. Early in life she became the wife of Mr. David W. Sellers, a distinguished member of the Philadelphia bar, who died some years ago. Mrs. Sellers is survived by five children. She was a long time member of St. Peter's Church (Third and Pine Streets).

The Rev. Charles Lewis Biggs, M.A., sometime curate of St. Luke and the Epiphany Church, has accepted the rectorship of St. Paul's Church, Brookfield Center, Conn., and has entered upon his duties.

In the death of Mr. George D. McCreary the Church and city has lost one of its most loyal members and citizens. George Deardorff McCreary died in his home on St. Martin's Lane, this city, on Monday morning, July 26th, at 10 o'clock, after a short illness with heart disease, at seventy years of age.

He was an earnest member, for years, of the Church of St. Luke and the Epiphany, and was interested in all the philanthropies connected with that and other parishes here.

There were certain charities, in which he was deeply interested. The Red Bank Sanitarium was practically sustained by him. The Whosoever Will Mission, where temporary lodging is given to homeless, hungry men, was largely cared for by him. He was vice-president of the Sanitarium Association of Philadelphia; vice-president of the Franklin Reformatory; president of the Pennsylvania Humane Society; a director of the Sheltering Arms, and a trustee of the Sunday Breakfast Association. Mr. McCreary was also largely instrumental in maintaining services at Cape May, N. J., where he had a summer home.

For nearly a quarter of a century Mr. McCreary was actively identified with the Citizens' Relief Committee, and frequently went in person into the homes of those in serious distress. Nor were his charities confined to his own city or state. Often he would visit places where floods had devastated cities and countries and aid others in alleviating suffering.

His funeral was held in St. Martin's-in-the-Field on Wednesday afternoon, when many of the leading men of the city and state were present to pay their tribute to his memory.

One of the most instructive experiences was permitted to a large number of prominent laymen and clergymen of the Church at the fifth anniversary of "Old St. Paul's Club," an organization for reformation of inebriates. The club was organized by the Rev. H. Cresson McHenry with the aid of five men who had been addicted to the drink habit, in the room formerly occupied by the Philadelphia City Mission, then under the superintendency of the Rev. Dr. Duhring. After the removal of the city mission to its present site in Old St. Paul's Church the entire house was devoted to the work of the club. Rooms were fitted out on the upper floors in which men who were homeless and out of work were given lodging until they had a chance to recover themselves and secure employment. Several hundred men have enjoyed the help and encouragement of the club during the five years of its existence. At the anniversary the usual business of the week was conducted for the edification of the visitors. At this time the new men who wished to reform were given the pledge of the club. With these men a sponsor also took a pledge to assist and follow them up should they fail. Another lot of men who had failed but who have been successful for a week were restored to membership. At the close all the members renewed their pledge for the week. This is routine. A remarkable feature of the work is that under the system used few of the men fail more than once, for they are compelled to confess their failure publicly. Each man who remains sober for a period of two months receives a blue button; those for a longer period a white; for a still longer period a silver, and for five years a gold button. There are two members who have received the gold and several who have received the silver button. At the anniversary several of these buttons were given, three of the members receiving the silver. This work has been one of the most successful works of its kind in this city and has received the favorable attention of prominent men in and out of the Church.

Beginning Friday, June 18th, and continuing until June 28th, the priest and people of St. Michael and All Angels, West Philadelphia, celebrated their twenty-fifth anniversary of the consecration of the church. On Friday, and each day thereafter, there was a celebration of the Holy Communion at 7.30. The hours between 7.30 A. M. and 7.30 P. M. were devoted to intercessions for the parish, the Church in general, and the nation. In the evening the Bishop was present and confirmed a large class. At the High Celebration on Sunday the anniversary sermon was preached by the Rev. Elliot White, rector of St. Mark's Church, and president of the Board of Managers. Other preachers during the week were the Rev. Frs. Craven, John R. Logan, E. Sydnor Thomas, and William E. Hendricks. A parish supper is to be given in the guild house on the last evening. For some months this work has been under the care of the Rev. J. DeCosta Harewood and has made wonderful progress. He is the first colored priest to be in charge. The congregation is composed of a very large colored element in the immediate vicinity of the church and other more remote parts of West Philadelphia.

St. Alban's Church, Olney, was consecrated on the Third Sunday after Trinity, June 20th, by the Rt. Rev.

Reginald Heber Weller, D.D., Bishop of Fond du Lac, at 10.30 A. M. The form of the Prayer Book, prefaced by part of the ancient service, sanctioned by the Bishop of Pennsylvania, was used. The procession started from the guild house and proceeding outside went to the main door of the entrance under the belfry tower, chanting as they went.

After the entrance and solemn consecration of the church and its appointments, Matins was said, after which followed a procession, and then a Solemn High Celebration of the Holy Eucharist followed. The rector, the Rev. Archibald Campbell Knowles, was celebrant, with Fr. Ward of St. Elisabeth's as deacon and Fr. Cronch as sub-deacon. Schubert's Mass was sung by a large vested choir. The preacher was the Bishop of Fond du Lac. Among the clergy present were Fr. Hutchinson, rector of St. Clement's; Fr. Odell, rector of the Annunciation; Fr. Hathaway, rector of St. John's, Norristown; and Dr. Hodge, rector of the Ascension.

A beautiful window has been presented to the Church of the Good Samaritan, Paoli, Pa., by Mr. Clement Stocker Phillips, Senior Warden of the parish, in memory of his beloved wife, Anna Clifford Phillips, who entered into rest on March 11th of the present year. Mrs. Phillips had been identified with the parish since its early mission years, and her unceasing interest and sympathy in its work and expansion greatly contributed to its present growth and prosperity, which this graceful memorial will ever perpetuate.

"The American School of Research at Jerusalem had only one student this year," said the Rev. James Alan Montgomery, D.D., who, the last of June, returned with Mrs. Montgomery and their three sons to their home in this city, after a year's absence. Dr. Montgomery says that he did not accomplish very much in Palestine.

"Students who started for the American school did not get there," he said. "The doors were open and I lived there but I did not do any work. I was hardly able to get outside Jerusalem because of the disturbed conditions.

"The majority of people in Palestine would welcome a change of rulers. There is no enthusiasm for the Turkish government. If the English or French could get control it would be a good thing. It would give them a stable government, like that of Egypt.

"Palestine is a wonderfully fertile land, and if properly governed would be a garden. It is a wheat-growing and fruit-growing country. The climate is glorious. I never enjoyed such climate as we had in Jerusalem for three months."

July 4th will be long remembered as one of the red letter days in connection with our work at Valley Forge. There were two services that day in the church, both very largely attended. The first was the morning service when the rector preached to the members of Company 19, Boys' Brigade, under Captain Gerhardt, and detachments of Boy Scouts including those from Gulph Mills under Scout Master Kaye Munshower.

The services at 3 o'clock was entirely in charge of the Rev. Henri M. G. Huff, Minister-in-charge of St. James' Church, Perkiomen. Mr. Huff was accompanied by his vested choir under the leadership of Mr. Granville B. Lane. The music was elaborate and well rendered. Mr. Huff's sermon was full of patriotic spirit. At both services an appropriate hymn, written for the occasion by the Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan of the Diocese, was sung. The crowning glory of the nation's holy day was the inspiring service at the Washington Memorial Chapel, where the Honorable Martin G. Brumbaugh, Governor of the State, made a notable address and the service was attended by fully three thousand people, including the members of the Pennsylvania State Commission and the Philadelphia Councilmanic Committee and their distinguished guests. The service was held in the grove adjoining the cloister at 5 o'clock.

This great patriotic service on the Fourth of July demonstrated to all present the utility of the beautiful open-air pulpit. The grove presented by the late Honorable W. U. Hensel and Mr. and Mrs. John A. Nauman was the scene of this beautiful service. His gift made it possible. Mr. Burk has long dreamed of a Woodland Cathedral where great religious and patriotic services might be held, and the dream was realized when Mr. Hensel signed the deed for the woodland. He had promised Dr. and Mrs. Charles Custis Harrison that when the fund for the chapel reached the sum of $50,000 he would give the land adjoining. The great religious and patriotic services will not in the least interfere with the preservation of the hut holes which remain to tell the story of the men of Valley Forge. Only a part of the ground was cleared for the Fourth. Mr. Burk's idea is to plant avenues of oaks, which as years go on will grow into a great open-air cathedral, at whose eastern end will be the beautiful Cloister of the Colonies and the open-air pulpit.

At a meeting of the Executive Committee of the Pennsylvania Branch of the Woman's Auxiliary in the spring it was decided to have a devotional service at St. James's Church, Twenty-second and Walnut Streets, on Wednesday, November 3d, at 10.30 A. M., to be conducted by the Rev. H. E. W. Fosbroke, D.D., of the Cambridge Theological School. In the afternoon of the same day a Conference will be held at the Church House, Twelfth and Walnut Streets.

The opportunity of hearing Dr. Fosbroke will be very valuable and it is hoped the attendance will be very large.

The all-day missionary meeting with addresses will be held later during the Epiphany season.

REV. SNYDER B. SIMES

At a special meeting of the vestry of Gloria Dei Church of Philadelphia, held September 13, 1915, the following minute was adopted:

On July 18, 1915, suddenly, the soul of our beloved pastor, the Rev. Snyder B. Simes, passed into the paradise of God.

During the rectorship of nearly forty-seven years, he rendered a service which only a man of high gifts could render. He took a deep interest as superintendent of the Sunday-school, and found it a helpful adjunct to the services of the Church. He started the endowment fund of the church and kept it before the congregation for many years; the importance of this service to the parish cannot be overestimated.

Mr. Simes was dearly loved by his congregation. Quaint and unassuming in his manners, devout and loyal in his faith, devoted to children and ever ready to help the poor.

Resolved, That in the death of the Rev. Snyder B. Simes, who for nearly forty-seven years officiated as loving rector of Gloria Dei Church parish, we have to record the loss of a consistent and devoted minister.

Resolved, That this minute be published in the Church papers and that a copy be sent to his family.

THOMAS WINSMORE,
THOMAS W. SPARKS,
WILLIAM W. DICKHART.

CHURCH TRAINING AND DEACONESS HOUSE

The school year of the "Church Training and Deaconess House" will open Wednesday, October 6th, with a service in the chapel at 4 P. M., at which an address will be made by Bishop Rhinelander. Advantageous and attractive additions have been made to the course of instruction, of which may be mentioned a course on "Methods of Religious Teaching," by the Rev. Herbert Burke.

Sunday-school teachers, students and teachers of the Bible, of the Prayer Book, of Church History and of other studies may find here, offered to them without cost, valuable opportunities to study subjects of their choice under well-qualified and experienced instructors. For subjects and hours of lectures, etc., write to "The Head Deaconess, 708 Spruce Street, Philadelphia."

WOMAN'S AUXILIARY

In order to obtain correct data for the annual report of the Woman's Auxiliary, questions and blanks to be filled in with parish officers and delegates with their addresses were sent in June to all the parish presidents or to the rectors of those branches without presidents.

There have been many annoying errors in the past, but without the co-operation of all the branches mistakes are inevitable. Many answered promptly and in August notices were again sent to those who had not replied. At least twenty-five branches were still silent, so the list will not be perfect.

The Executive Committee feels it is most important to have a correct card catalogue on file at the Church House and if the branches will please send *all* corrections, both of *officers*, *delegates* and *addresses* to the secretary, Miss E. S. Carryl, 29 West Johnson Street, Germantown, or the Church House, this result can be accomplished.

The Reading Circles for Clergy in this diocese will meet at the Church House on Monday, October 25th, at 2.30 P. M. Subject for reading and discussion, Christian Casuistry and Ethics (see Leaflet No. 61). The Rev. Robert B. Greene will open the discussion. All members are urged to attend, and all clergymen who are interested are invited.

J. DeWolf Perry, Warden.

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A THANKSGIVING FOR THE CHURCH CONFERENCE AT CAMBRIDGE

I have returned from the Church Conference with a song in my heart and words of thanksgiving on my lips. "Praise ye the Lord, for he is good." I would thank Him that we Church people have been given the opportunity of gathering together where we could learn how the better to do the Master's work.

The Diocese of Pennsylvania was strongly and well represented with forty-eight registrations, one-sixth of the entire number registering. Bishop Rhinelander gave a helpful, interesting course of four lectures on Christian Character as related to the Christian Creed. Two of our diocesan leaders, Mrs. H. A. Pilsbry and Dr. William Hamilton Jefferys led mission study classes. The diocesan president of the Woman's Auxiliary, Mrs. John Markoe, was there, and one day Miss Mary Coles attended a lecture of Bishop Rhinelander's which gave pleasure to many who have been privileged members of her class at different times.

As soon as we reached the Conference we felt the influence of the religious atmosphere of the place which was accounted for our being allowed the privilege of using the Theological School grounds and buildings. There it was waiting for us to appreciate and enjoy, and this feeling grew daily upon us and bound us together in a wonderful bond of fellowship. Those weeks spent thus together, all of us coming with the one purpose, a desire for better equipment in our work, gave us a vision of what true fellowship can be, shown in acts of mutual helpfulness and encouragement.

All the classes, lectures, teachers, and the evening entertainments were in a marvelous way excellent, and we wonder how the committee in charge of the Conference ever carried out so successfully such a programme. May it not have been due to the prayers of intercession that were offered weeks before, beseeching a blessing on the Conference? I think that my companions will agree with me that above all it was the services that stand out as the particular, never-to-be-forgotten, feature of those two events. Each day began with the Holy Communion, at 7.20—that service which is the center of all unity—and ended with compline, which sent us all to our rest with a feeling of peace and refreshment.

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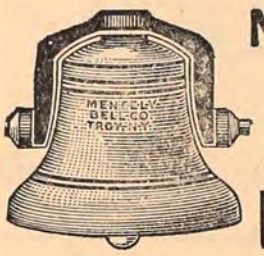

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DEDICATION OF THE CHAPEL OF THE HOME FOR INDIGENT MEN, HOLMESBURG

On June 2d was held the first service in the Chapel of the Home for Indigent Men, at Holmesburg.

This chapel seats a thousand men with an altar at one end placed by the Roman Catholic Church, and at the other the beautiful memorial altar with all its furnishings, placed by the Altar Guild of the City Mission, the result of their winter work.

There were several members of the Guild, and of the staff of the City Mission clergy, present in spite of most inclement weather, and about five hundred inmates.

In the absence of Bishop Rhinelander, who was prevented from attending, the Rev. H. Cresson McHenry officiated, who, after blessing the sanctuary and all its furnishings, celebrated the Holy Communion.

The organist and part of the choir of St. Mark's Church, Frankford, most kindly rendered the music, which added much to the beauty of the service, after which many of the men present spoke of their appreciation and thankfulness for what had been done for them.

The things given are:

An oak altar with triptych—in memoriam R. W. R.—by Mrs. John G. Bawn.

Large brass cross—in memoriam W. B. G.—by the family of the Rev. W. B.Gilpin.

Pair of brass candlesticks—in memoriam G. H. S.—by Mrs. Maurice Heckscher.

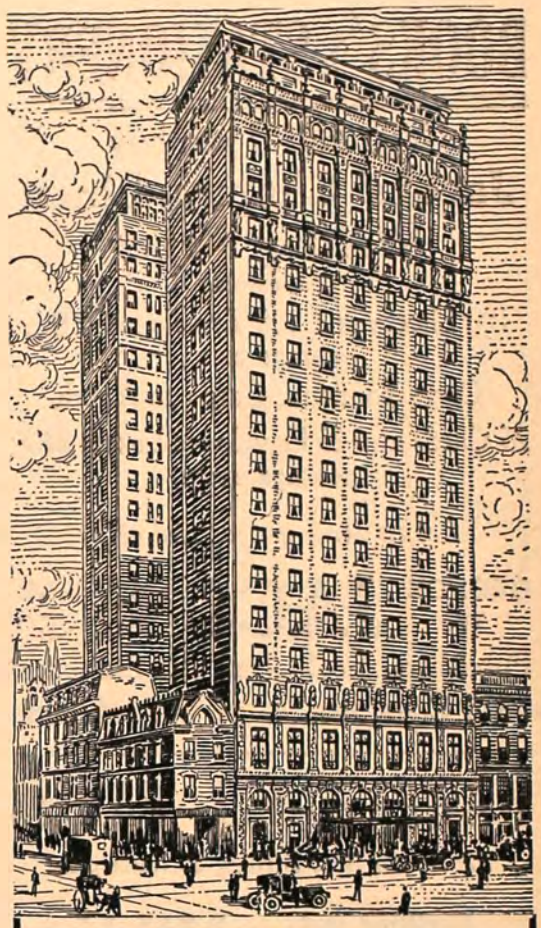
Full set of beautifully embroidered altar linen, by the Altar Guild of St. Mary's Church, West Philadelphia.

Two oak stalls, gift of St. Paul's Church, Chestnut Hill.

Oak lectern, credence table and prayer desk, brass altar desk and vases, and silver communion set were the gift of the Guild.

The need in this great work is that there should be a resident priest to carry on the work of the Church amongst the many men in this institution. Is there anyone who would care to make this possible?

The twenty-ninth annual meeting of the Central Council of the Girls' Friendly Society will be held in Worcester, Mass., November 3d to 8th, inclusive. It is hoped that many of the associates in this diocese will attend this meeting.



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COURSES IN ORIENTAL LANGUAGES AND LEARNING

The groups in the Graduate School of the University of Pennsylvania comprising Oriental languages and subjects related thereto, and the Dropsie College for Hebrew and Cognate Learning have issued a joint statement of the courses offered in the two institutions in Oriental philology literature, archæology, history, philosophy and the history of religions, for the year 1915–1916, in order to facilitate the selection of work on the part of students resorting to Philadelphia for Oriental studies. All students of the University of Pennsylvania may attend the courses at the Dropsie College, at which College, in the admission of students, there is no distinction on account of creed, color or sex, and tuition is free. Fellows and full regular students, candidates for the degree of the Dropsie College, or students of recognized theological seminaries may attend the Semitic courses at the University without the payment of fees.

Detailed descriptions of these courses will be found in the Catalogue of the University and in the Register of Dropsie College.

BROTHERHOOD OF ST. ANDREW NOTES

The Annual Convention of the Brotherhood of St. Andrew at Los Angeles, Cal., August 25th to 29th, was attended by over 700 delegates. Among those present were the following Philadelphians: Edward H. Bonsall, Rodney T. Bonsall, Frank H. Longshore, Robert H. Adams, T. R. Powell, Austin Thwaites, Rev. J. J. D. Hall, Joseph A. Bergantz and Charles E. Beury.

The sessions were marked by a splendid Western enthusiasm and it is safe to say this Convention was unusually helpful to the men of the West.

Mr. Edward H. Bonsall, we are happy to say, was re-elected National President.

The most important announcement made, from Philadelphia's standpoint, was the decision of the Council in connection with the Convention to transfer the national offices of the Brotherhood to Philadelphia. Our Local Assembly should be the gainer in large measure by this transfer as we should have the assistance of the office and secretaries in the pressing of our local work. Needless to say, it is incumbent upon every local Brotherhood man to respond to the opportunity.

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In connection with the above change, the October meeting of the Local Assembly at the Church of St. Simeon, Ninth Street and Lehigh Avenue, on October 28th, will be largely in the nature of a reception to the National Secretaries who are coming to Philadelphia, and it is hoped that there will be a big attendance of Brotherhood men to give them a hearty welcome.

During the summer, the Committee on Meetings decided upon the year's programme, which appears below in condensed form:

Wednesday, September 29th, 6.30 P. M.—Chapter Officers' Conference at Church Club Rooms in Church House.

Thursday, October 28th, 8 P. M.—General Meeting and Reception to National Secretaries at Church of St. Simeon.

Sunday, November 28th, 8 A. M.—Men's Communion Services in respective parishes.

Tuesday, November 30th, St. Andrew's Day.—Annual Meeting of Local Assembly at Church of St. Jude and Nativity. Supper at 6 P. M.

Friday, January 14th, 8 P. M.—General Conference at Church of the Saviour.

Saturday, February 12th, Lincoln's Birthday.—General Meeting for Churchmen at Holy Trinity Church and Parish House. Supper served in Parish House.

Tuesday, March 14th.—Junior Directors' Meeting at St. Stephen's Parish House.

Saturday, June 3d.—Annual Spring Meeting of Local Assembly at St. John's Church, Lansdowne. Supper served at 6 P. M.

Junior Communion Service.—Date and place to be decided upon later.

While these services are under the auspices of the Brotherhood of St. Andrew, all Churchmen are most cordially invited.

On the 18th of August was solemnized the marriage of the Rev. George Copeland of St. Ambrose Church (Howard and Ontario Streets), and Miss Jane Lockwood of Philadelphia.

On Saturday, June 12th, in Boston, Sister Christina, a daughter of the Rev. C. A. Maison, who for thirty-five years was rector of St. James' Church, Kingsessing, passed to her rest. Her death followed an operation. For many years she was a member of St. Margaret's Sisterhood, in Boston. Her father is retired and lives in this city.

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SPEAKERS FOR THE MEETINGS OF THE CLERICAL BROTHERHOOD

Sept. 20. 11.30 A. M. Topic: "A Trip about Southern Lebanon." Rev. James Alan Montgomery, Ph.D., S.T.D., Professor of Old Testament Literature and Language, Philadelphia Divinity School.

Sept. 27. 11.30 A. M. Topic: "The City of Jerusalem." Rev. James Alan Montgomery, Ph.D., S.T.D. fessor of Old Testament Literature and Language, Philadelphia Divinity School.

Oct. 4. 11.30 A. M. Topic: "Grave Searchings of Heart. A Layman's Point of View." Dr. William Hamilton Jefferys, St. Luke's Hospital, Shanghai, China.

Oct. 11. 11.30 A. M. Topic: "Woman Suffrage. The Affirmative." Rev. Carl Eckhardt Grammer, D.D., Rector, St. Stephen's Church, Philadelphia.

Oct. 18 11.30 A. M. Topic: "Woman Suffrage. The Negative." Rev. David McConnell Steele, Rector, Church of St. Luke and the Epiphany, Philadelphia.

Oct. 25 11.30 A. M. Topic: "The Nation-Wide Preaching Mission." Rev. Floyd William Tomkins, D.D., Rector, Church of The Holy Trinity, Philadelphia.

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